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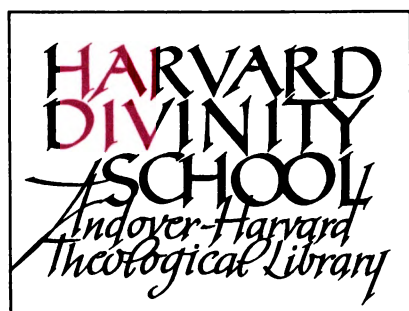
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Right Methods in Building a Truly Lutheran Church or Congregation.

Synodal-Bericht.

PROCEEDINGS

of the

FIRST CONVENTION

of the

ENGLISH DISTRICT

of the

Synod of Missouri, Ohio, and Other States,

held at

Baltimore, Md., June 26 to July 2, 1912.



St. Louis, Mo.

CONCORDIA PUBLISHING HOUSE.

*Lutheran Church - Missouri Synod
English District.*
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of

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PROCEEDINGS.

The English District held its first convention in Jackson Square Ev. Lutheran Church, the Rev. Theo. Sorge, Pastor, Baltimore, Md., June 26 to July 2, 1912. The opening sermon was preached by the Second Vice-President of the General Body, the Rev. J. W. Miller. The pastoral service was held on the Sunday evening during the convention. Pastor John Fritz delivered the sermon; Pastor F. Kuegele the confessional address. At the morning service on synodical Sunday, the Rev. O. C. Kreinheder preached the sermon. The attendance was as follows: pastors and professors, 56; lay delegates, 37; a total of 95.

ROLL.

a = absent; *l* = late; *d* = departed before close; *e* = excused; *n* = no excuse received; *r* = received.

1. PASTORS, PARISHES, DELEGATES (*Voting*).

Bailey, J. M.	Oak Park, Ill. (Trinity)	D. C. Hucksoll <i>d e</i>
Bernhardt, C. <i>a n</i>	Asheville, N. C. (Emmanuel)	H. D. Rinsland <i>d e</i>
Bonnet, A. T.	Strasburg, Ill. (Grace)	J. E. Weber
Buchheimer, L. <i>a e</i>	St. Louis, Mo. (Redeemer)	G. Carl
Burhop, W. C. <i>r</i>	Irvington, Md. (Redeemer)	Dr. C. J. Miller
Coyner, E. T. <i>d n</i>	Conover, N. C. (Concordia)	Jones C. Yount
Crouse, A. L.	Charlottesville, Va. (Emmanuel)	Chas. A. Mehring
Czaminske, W. M.	Sheboygan, Wis. (St. Mark's)	W. F. Sachse
Dale, W. H.	Pittsburg, Pa. (Trinity)	A. C. Jost
Dallmann, Wm.	Milwaukee, Wis. (Mount Olive)	E. H. Karrer
Detzer, J. A. <i>l e</i>	Detroit, Mich. (Christ) <i>r</i>	W. Echtenkamp <i>d e</i>
Dobbyn, Dr. J. H.	Oakmont, Pa. (Redeemer) <i>r</i>	J. Ostien <i>a</i>
Eckhardt, H. P.	Pittsburg, Pa. (St. Andrew's)	W. Walker
Fackler, E. C.	Detroit, Mich. (St. Andrew's)	E. Knorr
Fritz, J. H. C.	Brooklyn, N. Y. (Our Savior)	H. Wahlers
Graebner, J. R. <i>l e</i>	Fort Wayne, Ind. (Redeemer)	C. E. Strasberg
Haertel, E. F.	Chicago, Ill. (Christ)	L. W. Peterson <i>d e</i>
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Hahn, Theo. J.	Baltimore, Md. (Emmanuel)	G. Weber
Haserodt, E. V.	Freeport, Ill. (Redeemer)	<i>a n</i>
Henry, P. C.	Catawba Co., N. C. (St. Paul's, St. Peter's, Bethel)	<i>a e</i>
Jesse, E. L. R. <i>d n</i>	St. Louis, Mo. (Mount Calvary)	<i>a n</i>
Keisler, S. S. <i>a e</i>	Catawba Co., N. C. (Mount Olive, Immanuel)	<i>a n</i>
Kenreich, C. H. <i>l n</i>	Glen Ellyn, Ill. (Grace)	<i>a e</i>
Kenreich, P. G. <i>l n</i>	Violetville, Md. (Bethany)	L. Joh
Koerber, A.	New York City (Grace)	J. F. E. Nickelsburg <i>d e</i>
Kreinheder, O. C.	St. Paul, Minn. (Redeemer)	W. Sas
Kreinheder, O. W.	Lancaster, Pa. (Mount Calvary)	<i>a e</i>
Kroencke, F.	Cincinnati, O. (Our Savior)	H. Melcher <i>l e</i>
Kuegele, F. <i>d e</i>	Crimora, Va. (Coyner's)	<i>a e</i>
Lindemann, P. <i>r</i>	Jersey City, N. J. (Grace)	F. C. Lang <i>d n</i>
Long, G. E.	Catawba Co., N. C. (Christ, Augustana, St. Stephen's)	Chas. E. Hefner

Luley, F. <i>dn</i>	Rader, Mo. (St. Paul's, Trinity, Emmanuel)	<i>an</i>
Mennen, G. E. <i>r de</i>	Conover, N. C. (St. John's, Bethel)	P. M. Dellinger
Merz, A. G.	East St. Louis, Ill. (Trinity)	F. J. Jost
Morhart, C. C.	Cleveland, O. (Redeemer)	H. Benhoff <i>de</i>
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Oehlschlaeger, R.	Albany, N.Y. (Luth. Tabernacle)	{ J. G. Schmittgen
Paar, E. E.	Harrisburg, Pa. (Calvary)	<i>ae</i>
Pannkoke, O. H.	Brooklyn, N.Y. (Good Shepherd)	H. S. Gumpert
Pfeiffer, J. F.	Boston, Mass. (Bethlehem)	<i>an</i>
Prange, H. <i>de</i>	Minneapolis, Minn. (Mt. Olive)	F. Thiessen
Rodgers, J. B.	Buck Valley, Pa. (Zion, St. Paul's)	<i>ae</i>
Romoser, G. A.	Cleveland, O. (Grace)	J. Schulz, Jr.
Ruesskamp, C. H. <i>le</i>	Detroit, Mich. (St. Mark's)	C. H. Purrenhage
Schuessler, G. <i>r</i>	Chicago, Ill. (Redeemer) <i>r</i>	Chas. Manzelmann
Schumm, F. C. G.	New York City (Redeemer)	P. A. Kober
Schwankovsky, E. <i>de</i>	New York City (Holy Trinity)	<i>ae</i>
Sommer, M. <i>ln</i>	St. Louis, Mo. (Grace)	E. Leschen
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Steinhoff, H. C. <i>dn</i>	Milwaukee, Wis. (Faith)	<i>an</i>
Tong, A. <i>dn</i>	Detroit, Mich. (Redeemer)	<i>ae</i>
Wagner, L. M. <i>ae</i>	Gravelton, Mo. (Trinity)	<i>an</i>
Wahl, A. G. M. <i>de</i>	Pittsburg, Pa. (Grace) <i>r</i>	
Walker, M.	Buffalo, N. Y. (Calvary)	J. M. Scheuermann <i>de</i>
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Wenchel, J. F. <i>le</i>	Washington, D. C. (Christ)	H. Albers <i>le</i>
Yount, J. F.	Akron, O. (Concordia)	J. R. Horst
(Vacant.)	Dallas, Tex. (Trinity) <i>r</i>	Rev. O. H. Kaub
	North Tonawanda, N. Y. (Redeemer)*	
	Springdale, Ark. (Salem)	<i>an</i>

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Goodman, D. A.	Kreyling, A. L. <i>r</i>	

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Second Vice-President of the General Body, the Rev. J. W. Miller; President of Eastern District, the Rev. H. Walker; the Rev. Prof. W. Dau; the Rev. Prof. M. Luecke; the Rev. Prof. J. Sohn; Pastors Chr. Kuehn, D. H. Steffens, Geo. Spilman, H. Stiemke, L. J. Roehm, J. Koerber, H. Schroeder, J. M. Dorn, W. Tober, Wm. Schoenfeld, and others; also many of the laymen of Baltimore and Washington; Mr. E. Seuel, General Agent of Concordia Publishing House, St. Louis, Mo.

* Received conditionally, pending the approval of the constitution by the Lake Erie Conference District.

† Received subject to the approval of the Western District in session of the release issued by the President of said District.

The Right Methods to be Employed in Building a Truly Lutheran Church or Congregation.

(By the REV. WM. H. DALE.)

That the extensive growth of the Church of Christ is an essential element in its nature and the express will of its divine Founder and only Head, is attested by the words in the parable recorded in Matt. 13, 31. 32: "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field, which, indeed, is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Though in its beginning composed of the few disciples Christ had gathered about Him, apparently insignificant enough, the Church of Christ has grown until many people from the whole world have come and flocked into it and have sought safety and rest "in the branches thereof." And the potential energy, without which such external increase were impossible, is indicated in the parable following: "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened," Matt. 13, 33. The leaven is the Word of God. This divine Word has the power to regenerate and sanctify the heart and life of man.

Thus it is by the effectual operation of God in His Word upon the heart that men are brought to know their sin by the Law, and to know and accept their Savior by the Gospel, and are made members of the Church of Christ. For *the Church of Christ, Catholic, Apostolic, and holy, is the sum total of all believers in Christ* unto the attainment of eternal life. This is the character of the true *invisible* Church of Christ. But the Church as it appears to our sight is vastly different from this and contrary to it. For when Christ compares the kingdom of God to a net full of good and bad fishes, or unto ten virgins, five of whom were wise and five foolish, He does not teach that the wicked are the Church or a part of the Church; but He merely shows how the Church appears in the world. The Church is like unto these things, a mass of fishes in which are mingled good and bad, because it is invisible in the mass of the ungodly. While, therefore, we properly speak of the Church of Christ as invisible, since no man can look into another's heart and see if he believe, we must also consider those who are gathered about God's Word and profess the true Christian faith, among whom we find true believers and hypocrites, and for this reason we are justified in calling it a *visible* Church. This further distinction should, moreover, be noted: There are people who compose external Christian congregations, who both strive to observe and teach others to observe *all things* commanded by the Lord Jesus. They have, teach, and

confess the *entire doctrine of the Word of God* in all its purity, and administer the sacraments rightly, that is, according to Christ's institution. Such congregations compose the *Evangelical Lutheran Church*. Our theme requires that we consider the right methods to be employed in building such a congregation.

THESIS I.

What is a truly Lutheran church?

Let us enter more particularly into the consideration of what constitutes a truly Lutheran church. The qualifying term "truly," in designating Lutheran, is necessary only because there are many congregations so called Lutheran that neither have, teach, nor confess the entire doctrine of God's Word in its purity, and whose only proper claim to distinction and notice is the odious one of marching under a glorious banner, and being at the same time engaged in energetic protestations against the distinctive truths which that banner stands for. Such a position, to be maintained, must be due either to inexcusable ignorance, supine indifference, intractable obstinacy, or culpable hypocrisy. In any case, its policy is suicidal, and its end is death. The true Lutheran church, as it ever has been, and is by the grace of God to-day, has come down to us through the Fathers, mainly by strict observance of the divine injunction "*earnestly to contend for the faith once delivered to the saints.*" We believe that God has made us stewards of His mysteries, and under the sense of this grave responsibility we hold fast that which we have, though we must often enter the lists and contend for it. In this spirit it was that Dr. Luther, having under the direction of God come to the knowledge of the pure truth, began his great life-work of publishing the divine Gospel of light and life to a world lying in darkness and death. In the same spirit the immediate successors of Luther contended against the errors of those who would have corrupted the pure doctrine of the Augsburg Confession, and have given us the polemical and controversial literature represented in the Apology and Smalkald Articles, and which finally culminated in the Book of Concord of the year 1580. The spirit of contending for the faith is illustrated in a marked degree both in the Smalkald Articles and in the Formula of Concord. This latter confession had its origin in controversies that agitated the Lutheran Church after the rupture with the papacy had become complete. "Among the causes of these controversies may be mentioned the disposition on the part of some to abuse both the liberty which the Reformation had restored, and the spirit of inquiry and testing which it had fostered; the unwearied attempts of the papists to bring back the Evangelical Church, now threatening violence, and again resorting to conciliation and flattery; the division between the Lutherans and the Calvinists, which was a severe trial to some among the former, who, through motives of

friendship or through a desire to present a united front to Rome, were ready to make dangerous concessions; and back of all this was the division between the adherents of Melancthon and the followers of Luther occasioned by Melancthon's vacillations, and brought to a crisis in the effort to make the *Corpus Doctrinae Philippicum* of 1560 confessional. . . . The doctrine of the Formula of Concord is in every part consonant with Holy Scripture, with the General Creeds, and with the earlier Confessions of the Lutheran Church. The Formula is but the old doctrine repeated, systematized, applied, and defended. The chief charge against the Formula of Concord is that it caused a *complete separation between the Lutheran and the Zwinglian-Calvinistic churches*. This is a great mistake. The cause of the separation were the divergent convictions and principles on both sides. The Formula did not originate a single one of the questions it settled. . . . The war of the Formula was fought for great principles. It was bravely and uncompromisingly fought; but it was fought magnanimously under the old banner of the Cross. It was crowned with victory, and that victory brought peace. . . . Hopeless division, anarchy, ruin, and absorption were the perils from which the Formula of Concord saved our Church. The loss of Germany would have been the loss of Lutheranism throughout the world, and with it the loss of Protestantism itself." (Krauth, *Cons. Ref.*, p. 325 sqq.)

These are the humble, yet joyous, words with which this Confession closes: "Wherefore, in the presence of Almighty God and of Christ's whole Church, both of the living, and of the generations which shall follow us, it has been our purpose to testify that of the articles in controversy, the Declaration we have now made, and none other, is in very deed our doctrine, faith, and confession. In this confession, by God's grace, we are ready with fearless hearts to appear and render an account before the judgment-seat of Jesus Christ. Against this Declaration we will speak nothing, and write nothing, openly or secretly, but, the Lord helping us, will remain steadfast in it to the end. In testimony thereof, with mature deliberation, in the fear of God, and calling upon His name, we have with our own hands set our names to this Declaration." It was subscribed by eighty-five rulers, nobles, and free cities, and between eight and nine thousand theologians.

These Confessions, the three chief Creeds, and the six distinctively Lutheran Creeds, the true Lutheran subscribes, not in as far as they express the truth, but *because* they without exception, and in every statement, with sufficient clearness set forth the doctrines of the divine Word. The conviction in the hearts of the remnant of God's elect, that God's doctrine is given to man in trust, for the custody and proper use of which he is held responsible, saved the pure Word and doctrine during the seventeenth and eighteenth

centuries of Pietism and Rationalism, gave to Dr. Walther his matchless vindication of the truth, and to this very day and hour not only preserves unto us purity of doctrine and practice, but warns us to be faithful in keeping and preaching this doctrine pure, and fearless in exposing and condemning all error that may from time to time arise in contradiction thereto.

The true Lutheran congregation, in its life and operation, recognizes and stands firmly upon the doctrine that the Bible is the only and entire revelation of the Word of God to man. Such belief involves an acknowledgment of the verbal inspiration of the Bible, that is, that God not only permitted and actuated holy men of old to write what they wrote, but suggested to them both the thoughts and the words they uttered as they wrote; that, in consequence, the Holy Scripture is the only infallible source of the knowledge of saving truth, the only rule of faith and life, unmistakably clear and plain in all its teachings with regard to faith and life. Such doctrine further requires that the Bible be its own interpreter, since "no prophecy of Scripture is of any private interpretation"; that it have in itself living and saving power, for "it is the power of God unto salvation to every one that believeth," Rom. 1, 16; and, finally, that it be the duty of Christians not only to hear, but also to read the Bible. The true Lutheran congregation is unalterably committed to stand upon the solid foundation of this doctrine concerning the Bible. There is no concession possible here, not only for the reason that such doctrine is required by the divine Word,—which is, indeed, the chief reason,—but also because the Spirit of God in this Word bears witness with our spirit that we become, and are kept, the children of God through the means of this Word as the Word of God.

As indicating the supreme importance of holding pure the integrity and infallibility of the Scriptures, there are several other doctrines distinguishing a Lutheran congregation that depend upon it. For example, we confess the doctrine of the Bible to be absolutely authoritative as over against tradition or human reason. While in general it may be said that Rome adds to the Bible by its tradition, and false Protestantism takes from it out of respect to human reason, the Lutheran congregation holds it to be the inerrant and infallible Word of divine revelation that alone can make us wise unto salvation. Such a congregation is further distinguished by the doctrine that faith alone saves without works. Rome and false Protestantism alike hold the merit supposed to inhere in works of self-abnegation and a godly life to avail somewhat for the achievement of salvation. The true Lutheran believes it is not by *works of righteousness which he has done*, but salvation is even to him that *worketh not, but believeth on Him that justifieth the ungodly*.

Another doctrine purely Lutheran is the rightful and necessary

separation of Church and State. Rome protests against this, and suffers its existence only when and where it cannot do otherwise; and false Protestantism takes it very indifferently, and does not see in the false Romish position the encroaching menace of the old bitter foe.

Then there are certain features, distinctively Lutheran, with regard to congregational polity. God has given the Church of Christ the right, privilege, and power, vested also in every local congregation of believers, of preaching the Gospel, administering the sacraments, *i. e.*, exercising the Office of the Keys. The supremacy of the Christian congregation in things spiritual is subject only to the limitation and direction of the divine Word. But to this Word it must yield. While God calls the minister, He calls him through the mediation of the congregation, and by the call extended through it, the congregation delegates to the minister, and transfers upon him, the public exercise of the functions of the priesthood of all believers.

From the foregoing it must be evident that the truly Lutheran congregation has a mission in the world. Its business is twofold: it must keep pure the doctrine committed to its care, and it must give this doctrine to the world. Our duty to conserve the truth as God has given it to us is clearly enjoined in many parts of Scripture, but particularly in the words of St. Jude 3. 4: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." We know there are thousands who object to what they term this incessant wrangling and quarreling as being contrary to charity, and chiefly for this reason hold that the time has come when the struggle for the pure doctrine of our Church is no longer necessary. They remind us of these words of Christ: "By this shall all men know that ye are my disciples, if ye love one another." They point to the words of St. John: "He that loveth not his brother abideth in death," and to the words of St. Paul: "Now abideth faith, hope, and charity, these three; but the greatest of these is charity." They refer us to the case of the Galatians, who, because of their wranglings and contentions, had been seriously reprov'd by the apostle, who wrote to them: "If ye bite and devour one another, take heed that ye be not consumed one of another." It is true that brotherly love is the criterion of true Christianity, that without charity all other Christian virtues are an empty shell, and all, even the most exalted gifts, are unprofitable, and that uncharitable wrangling and quarreling can be productive of nothing but evil. But all this is not a reason why we should

hold that the time has now come to discontinue the struggle for the pure doctrine of our Church. The true faith, the pure doctrine, is *delivered* to the saints, not conveyed to them as their property to lord it over and with a high hand dispose of it, but only confided to them as a sacred trust, which, remaining the property of God, they are to guard and administer as obedient and faithful stewards. Does charity demand of a steward that he should make presents of a trust confided to him, that he quietly suffer the treasures of the lord which were delivered to him for safe-keeping to be taken from him? Would it be charity for a general, in order to avoid a contest, to forego fighting, permitting the enemy to make even a small breach in the wall he had been ordered to defend? Would not that general be called to account and punished as a traitor? Would Luther have practiced charity if he had silenced the truth when its open confession led to strife and contention? And if we should now discontinue the struggle for the pure doctrine of the Lutheran Church which was entrusted to us for faithful stewardship, if we should abandon that truth to gain the friendship of men, and to be credited with charitableness and love of peace, would that be charity? No, no! that were not love of the brethren, not love of our neighbor, much less the love of God, but self-love, nothing short of veritable robbery and theft in God's sight. And thieves shall not inherit eternal life. No; this doctrine is not our property which we might be at liberty to give away; it is God's own property, which we hold in trust as stewards, and which it is our duty to preserve not only to ourselves, but to all Christendom and all the world, and to leave and transmit intact to remote posterity. That this may be accomplished Christ explicitly states: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household," Matt. 10, 34—36.

If the true Word and doctrine does not belong to the Lutheran Church as property of its own acquisition, whose is it? It belongs to God. For what other purpose has He given it to us in trust, save to give it unimpaired to others? Therefore Christ says: "Go ye into all the world, and preach the Gospel to every creature," Mark 16, 15. Nor can it be true that such hearty and full apprehension of the grace of God in Christ, by the satisfaction and peace of heart it begets, leads to indifference as to its dissemination. The congregation which has no longer a live, ardent, and active love for mission work has to that degree lost the influence of the pure Gospel from its midst. The content of the Gospel of Christ is itself a gift of divine grace, precious beyond computation, of present and eternal significance and enjoyment.

We promote missionary activity, therefore, not on the basis only of promises of future good, nor only that we may multiply organizations to which may be attached the name Lutheran, but solely for the purpose of bringing God's Word and salvation to His own people, to those whom no one can take from His hand, to those of whom He says: "Other sheep I have which are not of this fold." On the foundation of the command and the promise of God, and not without an appreciation of the rich treasures of the Gospel, it is plainly the duty of every Lutheran congregation to promote a wholesome and efficient missionary spirit in its midst. It should know the status of missionary operation in the Synod to which it belongs. It should have a systematized arrangement by which regular and frequent contributions to this important work may be made.

THESIS II.

Which are the right methods to be employed in building a truly Lutheran congregation?

1) Not all present-day methods employed ostensibly for the purpose of building up Christian congregations are pleasing to God or blessed by Him. We here wish to record our disapproval and condemnation only of the most flagrant and common in use.

There is no present-day religious tendency more common, more dangerous, more to be deplored, than the irresponsible, rationalistic treatment accorded the Bible at the hands of widely acclaimed religious teachers. The religion of our land and day has for the greater part placed itself under the curse of commercialism, and is seeking to obliterate the distinguishing features of both the Church and the world, and attempting to identify them. This appears not only in the usual public pulpit deliverances, but also in the auxiliary departments of church work. We are astounded to hear and read of the freedom we are now expected to enjoy from the crystalized beliefs as expressed by former ages. We are not a little disturbed to learn that we are now under pain of being regarded as archaic if we do not select from the Bible and from creedal statements of former days only that which agrees with our individual present-day beliefs. Nor does the shock subside when we are told that a man's beliefs are, and should be, of his own making. The source and authority of this general religionism, it is avowed, is human reason and judgment. That of the past which may be usable is valuable only as witnessing to the reliability and trustworthiness of the processes and results of present-day intellectualism and culture. Nothing so flatters and exalts the self-esteem of man as the consciousness that he is his own most efficient benefactor. Men are more than willing to be identified with such a religion. In significant and, maybe, causal relation to this erratic and tyrannical dogmatism

of rationalism is the copious influx of money to finance such religious enterprises. Witness the ready financing of the Men and Religion Forward Movement. This mixed character of Church and world is traceable in the ways with which congregations replenish their list of membership under evangelistic pressure. The strict requirements of Christianity in doctrine and life are almost entirely removed, while the grosser forms of worldly iniquity are ignored, and the more refined are suffered. Less insistence on Bible religion and greater liberality toward the world—less love of God and more for the world, it is claimed, will win the world. But in reality it is identifying a corrupt Church with a soul-destroying world.

Apropos of this tendency, nothing is more evident than the lustful money demands of modern religionism. This appears, in graduated measure, from the tactful employment of every congregational agency to gain money, to the most relentless and arrogant methods of extortion practiced by Rome.

2) In contradistinction to these unscriptural, arrogant, and worldly methods too commonly in use, are the means, divinely ordained, which a truly Lutheran congregation holds to be *the only right method of building up a Lutheran church*. These are,

a) *Teaching and preaching the Word of God.*

The internal and external growth of a true Christian congregation depends absolutely and solely upon God's working with His Word. As little as human opinion can make believers, so little can mere personal influence, personal magnetism, or personal effort build a congregation. Generous provision—within the limits of God's Word—for social functions as well as for entertainments may prove pleasant and profitable, and they should be encouraged by the congregation; but these cannot convict any one of sin or beget the faith that accepts forgiveness of sin. The organization of societies, the installation of church machinery, may be done to advantage, if used properly and not abused; but the ordinary use of these auxiliaries cannot convert the sinner. By them one cannot receive the merit of Christ, and thus come into possession of eternal life. God has given to His Church His Word and the ministry of reconciliation, by which alone its growth may be assured. While it is true that only by the power of God believers are made and preserved, yet man is God's agent in this work. God works with His Word and sacraments, and man administers them. The Church is to go everywhere with this message: "Come, for all things are now ready,"—"Come, buy without money and without price." The seeming paradox in the proposition of buying without money is removed when we consider that the divine purpose here is to show that what is here offered is absolute in value, and that it is offered gratuitously as far as the recipient is concerned. The divine re-

quirement that man may enjoy the benefits of the Gospel is that he accept them by the exercise of such faith as God Himself works in the mind and heart by His Word and sacraments thus ministered.

IN THE CHRISTIAN HOME.

The teaching of the Word of God has its beginnings in the Christian home. It is there that the faithful ministrations of a Lois or a Eunice may sow the first seeds of that Word which alone can make the child, who thus may know the Holy Scriptures from youth, wise unto salvation through faith which is in Christ Jesus, 2 Tim. 3, 15. The ancient order of God, prescribed to parents in Israel, obtains to-day in all Christian homes. The admonition to all Christian parents reads: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates," Deut. 6, 6—9. Christian parents will not forget that the chief thing for them in this world is to teach their children the Word of God; to secure unto them heavenly treasures, not earthly; to leave an inheritance for eternity, not for time only; to make them rich in piety, rather than in gold.

This is not the doctrine that prevails among the alleged specialists in child training to-day, nor is this doctrine practiced in most families known as Christian. The advice generally given and approved is that the child's purposes should not be crossed, its ways should not be corrected, it should not be permitted to be unhappy. We are shown how easily its disposition can be spoiled, its individuality impaired and destroyed. We are told of the inhuman cruelty of placing the child under the tyranny of parents and teachers, and are assured that the child should not obey its parents, but parents the child. It is not difficult to observe the consequences of such home training in much of what goes by the name of religion. Its status may be summed up in one word, individualism. In this connection the word involves the pride, obstinacy, and arrogance of the unregenerated heart, both on the part of parents and child. It, indeed, makes a false pretense of charity toward that which disagrees with it, but at the same time is satisfied only with its destruction. Its ultimate development is religious anarchy. Its tenet: Nothing is or may become of importance except the individual himself, and what the individual at the time elects to stand for. (Emerson, Ibsen, Bernard Shaw, Winston Churchill.) However, where we have a truly Christian home in which God's Word is and rules, where we have parents who obey God, and children who obey

parents, we have this command of God believed and enforced: "Children, obey your parents in the Lord." It is here that we find the beginnings of the Lutheran congregation.

IN THE CHRISTIAN SCHOOL.

Second in importance is the Christian school as an agency for instruction in the divine Word. By this we mean a school of the Christian congregation in which the children of the congregation are taught and trained to engage in the life and activities of Church and world squarely upon the basis of God's Word, by teachers properly educated and trained. From the superior importance of this work we believe such a school should meet in daily session. The state, by terms that define its character, cannot and ought not provide this education and training. This is the privilege of a truly Christian congregation. True, the Christian day-school is not commanded by God in so many words, any more than is the Sunday-school or the rite of confirmation; but the *daily* instruction in the Word of God by a trained teacher, the daily influence of Christian discipline, and the daily opening and closing devotional exercises are offered by no other method. Certainly it must appall us to have these slip from us!

THE SUNDAY-SCHOOL.

An agency for instruction in the Word very properly held in high esteem among us is the Sunday-school. As an auxiliary to the missionary activities of a congregation it accomplishes a work that could be achieved in no other way. So elastic in its methods of working that it may meet widely divergent and changing conditions, it has deservedly obtained immense popularity as an institution. It is, however, this susceptibility of adaptation that marks the limitations and range of its usefulness as an educational agency. The lack of restrictive measures made necessary to accomplish the object the Sunday-school has in view, must reduce the compass of its instruction to mental or intellectual knowledge. The intellect is furnished with historical fact and perhaps doctrinal truth, the affections may be led in a way to embrace these, but the will, the capability of volition, receives little, if any, direction or training. A task is given, and if the child or its parents, or haply both, see fit to do the work, well; but if otherwise, it may scarcely be required. It is possible to attain the smallest semblance of obedience in the actual training of the Sunday-school. Notwithstanding these limitations, the Sunday-school has proved itself a blessed and efficient institution among us, and for this reason we are ever awake to suggestions for possible betterment and improvement in its conduct. Among us the chief object set for the Sunday-school to accomplish is preparation to receive instruction for confirmation, thus leading into actual and full congregational life. The least, therefore, that

the congregation should expect from its Sunday-school is, that its pupils commit to memory the Small Catechism of Dr. Luther, and have a knowledge, sufficient for illustrative uses, of the facts of Biblical history, miracles, parables, etc. This program may be advantageously extended to include a few or many Scripture texts adduced in proof of doctrine, a few or many of the paragraphs or definitions in the Catechism to express Christian doctrine, and the like. In achieving this end, we strongly recommend the use of our own Synodical Sunday-School Literature, both in music and in text instruction, and as strongly disapprove the adoption and use of that emanating from sources without our circles. Thus equipped, the applicant for confirmation comes to the pastor, if with nothing more, with the "form of sound words," language that accurately expresses divine truth.

THE CONFIRMATION CLASS.

The blessedness of this work is manifold. The pastor to whom is committed the duty of instruction preparatory to confirmation seeks to establish first of all an accurate mental apprehension of the elements of divine truth. From the foundation of the divine inerrancy and infallibility of the Scriptures proceeds all his instruction. This is of basic importance, because the popular attitude toward the Bible is irreverent, not to say profane; and also because the highest spiritual good is bound up in the firm belief in the absolute integrity of the Bible. Here is established the trustworthiness of the entire Word. Upon this basis the distinctive features of the Law and Gospel are set forth, and especial clearness in distinguishing the office of each is obtained. But the faithful catechist will in this work exercise particular watch for the souls of the catechumens committed to his care, as one that must give account. Not only must he seek to furnish the mind with divine knowledge expressed in terms that cannot be gainsaid, but he must also endeavor to effect a spiritual discernment of divine truth with the objective of conversion, or growth in grace, where regeneration has already taken place. We have confirmation instruction, not to perpetuate a system we have inherited, not, primarily, to make children members of the visible Church, though the church be Lutheran, but to make Christians, members in the invisible Church of Christ, by faithful instruction in the divine Word.

A proper use of this system tends further to establish a sense of the right Scriptural relation of pastor to people and people to pastor, in the hearts of prospective congregation-members. An open and frank disclosure of the divine source and character of the office of the ministry makes for Christian knowledge and substantial church-membership. There is here begotten also a distinctive personal relationship by the personal contact of the pastor with each catechumen, which bids fair to stand much wear and

tear as time goes on. The shepherd learns to know his little flock, and it learns to know him. Whatever the pastor may be obliged to say or do in the future, they know it is of his love for them and for their good. And what pastor will not greatly appreciate and profit by the knowledge of his children acquired by such association?

IN THE PULPIT.

The most important method of ministering the Word of God is public preaching, words spoken to the assembly. No means of spreading the good tidings of salvation in Christ can supersede this. An angel from heaven stood and said to Cornelius: "Send men to Joppa and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." There is no better way whereby people may be held to the Church than by good preaching. (*Apol. of Augsb. Conf.*, Art. 24.)

Among the requisites of effective preaching may be mentioned: (1) That the sermon contain nothing save the pure and plain Word of God. God says: "The prophet that hath a dream, let him tell a dream; but he that hath my Word, let him speak my Word faithfully," Jer. 23, 28. If the Christian congregation is to be built up by the agency of preaching, the sermon must be free from doctrinal error of whatever kind. "The minister is not in the pulpit in his own name, but in the name of God, and therefore, while to err is human, the preacher, when he speaks in the name of God, should be sure that what he says is the Word of God. In his social intercourse, or where his advice is sought for what it may be worth, the minister is entitled to an opinion, but not in the pulpit. There he must not opine or conjecture, but say, 'We speak that we do know.'" But not only must the sermon be without doctrinal error; it must be with understanding. While securing the attention of the congregation is a thing to be aimed at, more than that is required really to impart truth. "The most attentive mind will fail to grasp a truth which is not placed within its reach. In public worship God would reach the understanding of that particular congregation of hearers which is then and there assembled. A sermon which would be very appropriate for one congregation may be very inappropriate for another." Preachers should heed Luther's words: "The common people must not be taught in high, difficult, obscure words; for they cannot comprehend them. Among those who come to church there are small children, servants, old women and men. To them high teaching is of no use; they will not comprehend it, though they say, Oh, he hath said precious things; if you ask them what he said, they will say, I do not know. Behold what pains Christ, our Lord, took to teach simple doctrine! He employs parables of husbandry, of the harvest, of the vine, of the sheep, and all these in order that the people might understand, comprehend, and keep it.

You have large congregations for whom you must render account to God. Therefore, you should have a care to teach them plainly, distinctly, and faithfully." In every sermon both the Law and the Gospel, rightly distinguished and apportioned, should be preached. Such preaching alone meets the approval of God. It is the only preaching that will save the sinner from death, and the minister from confusion and shame when he shall ultimately be called upon to give an account of his stewardship. These are the earnest words of St. Paul to all preachers, as to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth," 2 Tim. 2, 15.

(2) In his sermon the preacher should not only lay down the doctrine of the Law and that of the Gospel, but in right proportion apply these doctrines respectively *for consolation, for reproof, for correction, for instruction in righteousness*. To do this properly is possible only when the preacher carefully restricts himself to certain points of doctrine judiciously chosen with regard to the peculiar needs of his congregation. The Lord declares him a faithful and wise steward who gives to the congregation its meat, Luke 12, 42. But the meat must also be given in due season, that is, with proper consideration of times and opportunities. St. Paul writes to the congregation in Corinth: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet are ye able," 1 Cor. 3, 1. 2. This is one of the reasons why a careful and conscientious minister will hardly ever find a sermon preached in an earlier year again available without certain changes demanded by changed conditions not only in himself, but also in the congregation. He will feel that certain matters mentioned or even emphasized on an earlier occasion would no longer be needful or even appropriate, and that certain things passed by in an earlier year should or must be said to-day. It is the minister's task to adjust his sermon to present opportunities. (*Theol. Quart.*, Vol. 3, p. 233.)

(3) It is further required that effective preaching declare the whole counsel of God unto the salvation of the congregation. In Acts 20 we have an account of Paul's preaching in Ephesus, of which he himself says: "I kept back nothing that was profitable to you, but have showed you, and have taught you publicly repentance toward God and faith toward our Lord Jesus Christ. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." It is not sufficient that only the Bible be preached and nothing else, or that the entire Word and doctrine be in part preached and in part only casually mentioned, so that they who hear do not become solidly grounded in all that God reveals for their salvation.

God's minister must address himself to the whole of that Word of revelation which he has been called to declare, and in such a way that they who hear may be led to the full knowledge of saving truth and right Christian living. For the preacher is lord neither over the faith of his congregation nor over the Word he preaches, but a steward of the mysteries of God, a servant to whom is committed the handling of the Word of God. While there are many preachers who teach the necessity of faith, and some who teach that faith alone saves, yet the true doctrine as to how such faith is acquired is frequently incorrectly taught, or not taught at all. Many people who might desire to be saved are not brought to saving faith because they are not led to know their sin and its certain punishment, and therefore do not experience true repentance. To all such the blessed Gospel message becomes a curse. Hearing that their sins are forgiven for Christ's sake, they are led into presumption and fearlessness before God, and rest in false security. It is the direction of Christ that repentance (through the Law) and remission of sins (through the Gospel) be preached in His name. It belongs also to the counsel of God that a minister preach repentance and faith not only or always, but that his congregation be well grounded in the doctrine of the necessity of good works, true piety, and holiness of heart and life. One who would be a Christian and still live in sin must not be told: Never mind your sin, only believe and you are saved; do not fear the curse of the Law, for Christ has fulfilled the Law. This is a frequent and gross error of sectarian preaching. Such a one must be cast into the deeps of grief and terror for sin by the Law, raised therefrom by faith in Christ through the Gospel, and from this new man in Christ there will then come good works and a holy life. In his introduction to his commentary on Romans, Luther, while not separating faith and good works, distinguishes them, making a right life the continuous outpouring of true faith. "Faith is a divine work in us which transforms us, and begets us anew of God, John 1, 13. It puts to death the old Adam; it makes us entirely different men in heart, mind, sense, and all powers, and brings with it the Holy Spirit. Oh, it is a living, active, busy, efficient thing that we have in faith! It is impossible for one who has faith to do otherwise than incessantly to do good. He asks not whether good works are to be done, but before such a question can be asked, he has done them and is always busy. But he who does not such works is an unbeliever who gropes and looks around for faith and good works, and knows neither what faith is, nor what good works are, although he has many words to say of both faith and good works. Faith is a living, wide-awake confidence in God's grace, that is so certain that one who has it is ready to die a thousand times for it. Such confidence and knowledge of God's grace makes one joyful and brave before God and all creatures. Such a dis-

position is wrought by the Holy Spirit through faith. Willingly and without compulsion it is ready to do good to every man, to serve every man, to suffer all things for love of God and to the glory of God who has bestowed such grace. As impossible therefore is it to separate works from faith as it is to separate heat and light from fire." (Jacobs, Romans, p. 315.) "Although some of the actions of unregenerate men are not vicious in themselves as to their substance, they are, nevertheless, vicious because they are devoid of the requisites of truly good works before God. Though the upright works of unregenerate men do contribute to external order and are civilly and morally to some extent good, they are not good theologically and spiritually, nor do they please God; and, therefore, inasmuch as they are destitute of the constituents of really good works, they are properly called splendid sins." (Hollazius, Quenstedt.) The characteristics of truly good works may thus be summarized: They are the "fruits of the Spirit," Gal. 5, 22. They are performed only by persons reconciled to God by faith in Christ. They proceed from a pure heart and a good conscience, from faith unfeigned, and are conformed to the will of God. They are spontaneous and free actions, and are directed to the glory of God and to the benefit of our neighbor. Christ says: "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing," John 15, 5. And yet God's whole counsel requires that, though the Law must be preached, the preaching of the Gospel must predominate. The Law, of course, must be voiced forth from the Christian pulpit, but chiefly to prepare the way for the Gospel, and for Christ in the Gospel. A sermon without Christ as its subject or scope is not in its proper place in public worship. For it is written: "God hath made us able ministers of the New Testament, not of the letter, but of the spirit," 2 Cor. 3, 6. Every sermon should contain so much of the order and way of salvation that those who hear may be pointed to Christ.

(4) Effective preaching must also be adapted to the spirit of the times. One of Christ's severe criticisms of the Pharisees and the Sadducees was that they knew not how to discern "the signs of the times," Matt. 16, 3. This does not mean that preaching should be made to suit the prevailing sentiments of the day or community. Nor does it provide that, because a congregation will no longer endure sound doctrine, the sermon cater to itching ears, and the preacher become a teacher whom the congregation by its lust has heaped to itself, 2 Tim. 4, 3. While it is not a sin to become popular, or to aim at popularizing the truth, it is treason against the God of truth to suppress a single doctrine of God, or to minimize its importance, or to evade its significance, because the congregation may not want to hear it. When the preacher endeavors to popularize the truth, he glorifies God, and is His faithful servant; but when

he would popularize himself, he glorifies himself, and is a traitor to the cause of his Master. A true preacher of Christ may become popular, but the moment he aims to make himself popular instead of the truth, he ceases to be either true, or a minister of Christ.

The truly effective sermon ever takes cognizance of the trend of human opinion and its attitude toward Bible truths, chiefly for the purpose of refuting error and defending the truth. We believe the preacher will observe this to be truly an age in which the multitudes *turn away their ears from the truth and are turned unto fables*. For example: The office of the ministry of God is, by many, reduced to the level of the lecture platform. The Word of Truth must give way to the mature judgments and experiences of leaders among men. The means by which truth and grace are communicated are either not known, or they are confused with human acts or conventional religious exercises. A thorough obliteration is made of God's person and reign when the office in which He works, and the Word and sacraments through which He works, and the grace with which He works, are all swept away in the flood of misbelief or unbelief. The preacher who does not discern the signs of the times, and does not reprove and rebuke them, must become a failure as a minister of Christ. The Word of Truth is ever made the more powerful when its superiority over error is demonstrated; and conversely, the influence of the vagaries of modern thought is greatly weakened and may be dissipated only by the aggressive and bold and uncompromising use of the *Sword of the Spirit*.

b) A method of administering the Word deserving particular notice is *church discipline*.

The divine Word which gives this doctrine, prescribes its content, defines its limitations, and determines the object to be attained is Matt. 18, 15—18: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Church discipline provides for the pronouncement of God's judgment, as determined by His Word, in a given case, by a Christian congregation, in its exercise of the Office of the Keys, and may be announced by its minister.

The necessity of discipline in a Christian congregation arises in manifest sin on the part of church-members.

The consequences of indifference to true church discipline are, indeed, appalling. The sinner loses conscience, and becomes hardened; suspicion takes the place of confidence in the hearts of brethren toward each other.

In order that this duty may be performed wisely and with beneficent results, the Lord gives special direction to the one offending and to the one offended. He says (Luke 6): "Judge not, . . . condemn not." While Christ by these words does not forbid the Christian to judge or condemn either open sins, unbelievers or errorists, he does proscribe any judgment that differs from the judgment of God. For instance, judgment according to the standard of human opinion, and uncharitable judgment of motives of others; such judgment He condemns as unchristian and sinful. The further admonition: "Be ye merciful as your Father in heaven is merciful," determines without exception the motives of individual and congregational judgment.

It is possible for Christians to sin in church discipline, though the outward judgment be according to God's Word. For example: When manifest sins, error, and unbelief are rebuked and judged, neither from hatred of such ungodly things nor from love for the soul of the sinner; not from a longing to lift the fallen, but to expose him; not from pity and a desire to lead to the truth such as err, but only to take pleasure in exposing their errors to others,—such judging is condemned by our Lord. It is by way of correcting such sinful judging that Christ admonishes: "Be ye merciful." In the exercise of this important function the Christian congregation should recognize its obligation and duty first to God: "Take heed what ye do; for ye judge not for man, but for God, who is with you in judgment," 2 Chron. 19, 6; and secondly, to man: "Be ye merciful." Let your judgment be not only after God's Word in form, but also according to love—that love which bears all things, believes all things, hopes all things, endures all things. So the Word of God plainly requires, as conditional for its internal and external growth, that the Christian congregation rebuke sin with the object in view of recovering the sinner, and where this object cannot be attained, it must put away from among its members the impenitent and incorrigible offender, 1 Cor. 5, 13.

c) But in order to insure its continuance and growth in God's Word and doctrine, the congregation must be set as a flint *against all enemies of the truth*. It must labor as did the builders of Jerusalem's wall under Nehemiah (4, 17. 18): "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded." Consequently, a truly Lutheran congregation maintains a firm opposition to modern sensational methods. First in the pulpit. We believe it is mistaken judgment to ascribe intentional deceit to all modern religious teaching. We live in a time when the powers native to the human soul, and the phenomena of the material world as well, are investigated with

great earnestness and accuracy, and made tributary to our fund of knowledge. In this work little care is taken to discriminate between material and immaterial realities. Indeed, these scientific investigations tend to efface such distinction, and to ascribe the original motions, the causing cause, of moral and religious phenomena to the various orders of nerve cells. These conclusions, contrary to God's Word, constitute the foundation principles of modern, moral, and religious teaching. They are assumed to be the legitimate premises of much of the preaching. They are regarded by many people as the only intelligent and intellectual subject-matter for pulpit discourse. The only requirement of the sermon text is that it bear a certain external resemblance to, or contain philosophical intimations of, the content of the pulpit effort. We dare say that there is sadly lacking a disposition to *cast down imaginations and every high thing that exalteth itself against the knowledge of God*. On the contrary, there is an avowed repugnance to the idea of bringing into captivity every thought to the obedience of Christ, 2 Cor. 10, 5.

Nor is it incredible that in some cases this assertive, confident materialism is sincerely desirous to save people. These religious enterprises are planned and executed for the purpose of saving the masses; not, however, to save them from punishment by an angry God on account of sin, but to save them from unpleasant, unhappy, unfortunate, and hard conditions of every-day life. The way of the Bible, which teaches acquiescence to the ruling providence of God, contentment with our lot, cheerful adaptation of our ways to the ways of God, and gratitude for the conditions of life as the gift of God,—this doctrine and teaching are supplanted by a fictitious estimate of wealth, earnest efforts to readjust the economic conditions of life, so that the full and complete possibilities of life may be realized. Of life in this world and that to come, this is regarded as vastly the more important. And in their total lack of reverence, and with a profane perversion of their meaning, these people quote the words of Jesus: "I am come that they might have life, and that they might have it more abundantly." The rationalism that would make these words an incentive to larger temporal life is but one instance illustrative of a distinct religious tendency. It is anti-biblical in its antitheses, and extrabiblical in its thetical statements. To secularize divine things, to discount purely spiritual values in the here and the hereafter, and, upon what remains, to rear an altar to the God of Temporal Life, this is largely the animus of the university-extension work represented in most of our large cities, and has come to be a sensation in many pulpits. The crass, bald, materialistic work of these people constitutes an element in present-day religionism that assuredly deserves God's rebuke: "Woe unto the foolish prophets that follow their own spirit and have seen

nothing!" Ezek. 13, 3. Christ says: "The words that I speak unto you, they are spirit, and they are life."

In contrast with this erratic, materialistic intellectualism, and by many considered quite orthodox, is the sentimental religious gush which emanates from many pulpits, and floods many congregations to the foolish gratification of the preacher, and the merited confusion of his people. This is more prevalent than we realize, and in seeking for a motive, while we have no doubt that in some cases it arises from ignorance of revealed truth, in other cases the purpose plainly is to attract the masses—get them to church, whether by hook or crook, only so you get them. And when you once have them, give them the truth. But is it not true that such church-going depends on what it expects to get, not on what it expects to get and to give, not on hearing and receiving the Word of God, and in return giving the heart to God? The tendency must, therefore, terminate in its own defeat. But it is commonly in vogue, and even comes to be a real temptation to congregations and ministers who are taught and who know better.

And what is this sensational method of preaching? We believe the fundamental error on which it rests to be disproportionate and untimely emphasis addressed to the susceptibilities, the feelings. Instead of first inculcating divine knowledge, the feelings are addressed. The inducement is to do things through the avenue of impelling sentiment, untutored and uncultured. There is begotten either an ecstatic or a morbid sentimentality. Now, the genuine sensationalist is none other than the sentimentalist devising ways to secure recognition and a generous following, maybe for his congregation's sake, and, most probably, for his own sake.

Particularly unfortunate is the preacher who excites an abnormal expectancy with the purpose of enhancing the reputation and the revenue of his congregation or his own. When the crisis comes, as it assuredly must come, there will not only be declension and failure, but a crash. Rather than so to prostitute his office, the true Lutheran preacher would vacate it. He remembers the word of the Lord: "The prophet that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully. What is the chaff to the wheat?" Jer. 23, 28. A congregation that contemplates the introduction of sensationalism should know that it is providing a diet of chaff for itself. Its minister becomes a scatterer of chaff, and his people eaters of chaff; and if successful in drawing crowds, the preacher only draws the larger from his store of chaff, while the people but increase their capacity for eating chaff.

While we do not overlook the rightful province and true value of devotional feeling and strong emotional movements of the affections, we are persuaded that this good thing becomes an evil thing when it is not directed by correct and sufficient instruction,

with particular appeal to the understanding, in the doctrine of the divine Word. It is not true that the distinction between a teaching congregation that does nothing, and a feeling congregation that does something, is due to the fact that the one teaches and the other feels. An intelligent apprehension of truth will also direct the feelings by which the will is incited to activity.

This principle is largely lost sight of in the methods of modern revivalism and evangelistic propaganda. We believe there can be no objection to the setting aside of a portion of the year in which the preaching is particularly directed to the conversion of sinners and the sanctification of believers. But instead of adopting arbitrarily chosen periods, we prefer the Lenten season, Pentecost perhaps, or the Epiphany season. And though the observance of these seasons for this purpose is conventional, it is in the interest of conservatism, and is quite distinct from the habit of accommodating the season to the convenience of the traveling evangelist. We can see no objection to the congregation's calling an additional minister to help its pastor at such time. But that the services of the professional evangelist should be engaged, by doing which the office of the minister is traduced and looked upon as insufficient, and the remuneration of such evangelist be in proportion to the number of conversions, as is frequently the case: this we hold as a horrible perversion and corruption of the Word of God and the office of His ministry.

Scarcely less censurable is the spirit of sensationalism that invades and would distort even the most sacred and tender elements of divine truth. We refer to the performance in some churches during the Lenten season in which the pitiable sufferings in body and soul of the Redeemer are exhibited, and the cause of this, man's sin, either not taught or but casually mentioned. The preacher endeavors "to picture to the hearers the suffering Savior as the Man of Sorrows, stricken and afflicted, despised of men, in a way to enlist in his behalf the compassion and commiseration and tears of the congregation, little thinking that in this he is rather repeating what Pontius Pilate did when he exhibited the bleeding and lacerated form of the Nazarene to the gaze of the multitude, saying, 'Behold the man!' But we are far from maintaining that the preacher must in no way or measure bring home to his hearers the truth that the body and soul of Jesus under the faithlessness of His disciples, the blasphemies of the high priests and rulers, the buffetings and ignominies heaped upon Him by their subordinates, the gross injustice of Pontius Pilate, the cruel scourges and crown of thorns, the excruciating tortures of the crucifixion, and the bitter pangs of death, were, indeed, an object that should not fail to move even a heart of stone, and sufficient to call forth tears from the eyes, not only of the daughters of Jerusalem, but of all who may behold these sufferings, which stand unrivaled in the history of mankind. But if tears of

compassion and pity are all that the preacher has elicited, he has achieved very little of enduring value, and might fitly be reminded of the words of Christ directed to the weeping women who bewailed and lamented Him, 'Ye daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.' Emotional preaching is often used by the Holy Spirit Himself in the Psalms and in the Prophets, and Christ and His apostles did not fail to take into account that the human heart is capable of emotions, and the human breast of sighs, and the human eye of tears. But to stir up emotions merely, or chiefly, for the sake of producing such effect may be the aim of playwrights and actors, but is out of place in the pulpit everywhere, and especially in sermons on the atoning sacrifice of Christ." (*Theol. Quart.*, Vol. III, p. 102.)

The true Lutheran congregation refuses to tolerate sensationalism, either of the more refined sort, by which it may be cajoled or patronized, or of the coarser and more raucous variety, by which it must be sorely offended and outraged.

The sensationalism of the day is in evidence not only in the pulpit, but also in other departments of church activity. It is very noticeable in some of the methods employed for gathering church-members. While most sectarian congregations care little, the true Lutheran congregation requires that its children be thoroughly instructed in the doctrine and practice of the Word of God before receiving Holy Communion. And in the case of adult candidates for communion the same care should be exercised. No one should be admitted to this communion, whether from sectarian congregations or from the world, without previous instruction in Christian doctrine and practice. In some cases this is difficult to accomplish. By unwise treatment the system may have fallen into disrepute in the congregation. Through fear or pride and self-esteem the candidate may object, and rather than lose him, he is received without instruction. Sometimes it is done only in a perfunctory way, and for no other reason than that the congregation expects it. Whatever method the individual pastor may see fit to follow in a given case, he must make sure that the candidate knows his sin, his Savior, and how to examine himself before receiving the Lord's Supper. It is correct to assume that people coming to us from without are not fitted, in the way and measure intended, to receive Holy Communion.

Another method very popular among the sects is the trick, adroit indeed, though most pernicious, of appealing to the good qualities of the prospective member as an inducement to join the church. The congregation is represented as needing his services. His or her peculiar gifts or qualifications happen just at the time most happily to fit into the peculiar needs of the congregation. Thus his native abilities or requirements are held before him, and

by lying flatteries he is induced to go to work in the vineyard. Whether the prosecution of this method arises from ignorance or from trickery, sometimes misnamed tact and shrewd missionary work, the results are equally vicious—terribly misleading a soul in need of God's grace, and placing an element in the congregation that may prove very dangerous. God needs, and will have, His elect child, but His elect child first needs God. God must have laborers to work in His vineyard, but the laborers must first have the work of God in Christ for them, and then God, by His Word and sacraments, working in them. It is the duty of the congregation to do its part that the relation expressly indicated by St. John be fully realized by the applicant for church-membership: "We love Him because He first loved us," 1 John 4, 19.

There is perhaps among us less danger of employing these sensational ways of gathering members than there is of suffering a certain apathy as to the congregation's duty in congregational mission work. There is the danger of cultivating an indifference toward those without, and hesitancy to approach and gather those of God's people *that are not of this fold*. Wherever it exists, this spirit and lack of activity is reprehensible, and is in no way justified even by the strictest interpretation of the principles and exercise of the pastoral office or parish rights. The pastor and all the members of the congregation, each in his proper sphere, should be alive to vigorous congregational mission work.

d) *A firm opposition to Institutionalism*, which places the Word in a secondary position.

The working status of the Christian congregation may be correctly understood to be not the attainment of temporal, but of spiritual goods, from Rom. 14, 17: "For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." The service which properly commends itself to the congregation as the end for which it is to strive is expressly indicated by Christ. He declared to those affecting a spiritual interest in Him, "Ye seek me because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." They evidently grasped the point of His reproof and admonition, for they asked, "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent." (John 6, 26—29.) And the correct relation of the congregation in its attention to the material needs of people is unquestionably established by these words: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. For your heavenly Father knoweth that ye have need of these things," Matt. 6, 32. 33. That the congregation should enter upon a campaign

which has for its chief purpose the betterment of social and material conditions of life, is condemned by Christ when He ascribes such motive and activity to unbelief and heathenism: "For after all these things do the Gentiles seek," Matt. 6, 33. Temporal goods and prosperity are the necessary addenda to the blessing of the Gospel in the measure God's wisdom approves. In the light of God's Word, that department of the Men and Religion Forward Movement which prescribes to the Christian congregation as its chief duty the betterment of social and economic conditions of life, stands condemned, because it weakens, perverts, and corrupts the Gospel of Christ, and because it encourages and strengthens the unbelief and the materialistic religionism of our time. Nor do the miracles of Christ, though beneficent in effect upon the objects of His benevolence, contradict or require a different interpretation of this word in Matt. 6, 31—33, or demand a reversal of the service-status of the Christian congregation. While alleviation of bodily distress accompanied His works of wonder, this was not the motive of their performance. His heart was full of compassion, not only with the spiritual, but also with the bodily misery of man, and so He freed from bodily evils many of those who believed in Him, desired and needed His help. But the main object of His miracles was the confirmation of His divine Sonship and the divine authority of His doctrines. This appears from the account given of the very first miracle, the chief purpose of which was to manifest His glory, that His disciples might believe on Him, John 2, 11. Said He: "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me," John 10, 25. Thus was Jesus of Nazareth *approved of God by miracles and wonders and signs*, and there were those who understood this relation of Christ's words and works. "We know," said Nicodemus, "*that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with Him,*" John 3, 2. "That man might know and believe that the Father was in Him and He in the Father, was the end and aim of His miracles." (*Theol. Quart.*, Vol. IV.) As with the Head, so must it ever be the chief object of His members, to *preach righteousness in the great congregation*, to seek and to save the lost soul.

And because the Lord's righteousness is imputed to faith, and faith cometh by the Word of God, the means given the Church to accomplish this work are the means of grace: the Word of God and the sacraments.

Now may we look into the Institutional Church. What is it? We should characterize it in general as sensationalism in service, instead of in preaching—sensationalism in the pew, instead of in the pulpit. Its advocates, to be sure, are sincere, and believe they have a good cause. They remark certain tendencies in our modern civilization which seem to contradict the idea of continued religious

life and growth. They observe man to be no longer interested in the old themes of religious study and debate; they observe church-attendance to be falling off, and the divinity schools to show a lessening roll of attendance. One of the pioneers of Institutionalism declares it is "adverse environment" which compels an active church to institutionalize. His experience is that the ordinary religious appeals wholly fail. And so the congregation has to turn to educational, charitable, and social endeavor. Besides religious service on Sunday it takes up such tasks as gymnastics, classes for women and girls, for men and boys, boys' clubs, singing schools, sewing schools, children's hour with the stereopticon and moving pictures, men's teas on Sunday nights, etc. Those who approve such a church admit that "incidental disadvantages necessarily accrue." One of them is undoubtedly a lowering of the prestige of preaching. They see two ways by which it robs the pulpit of its glory: it subordinates the sermon, even when it is good, and, by its tax on the time and strength of the minister, makes the good sermon still rarer. They think while the preacher may not be invisible all the week, he dare not be incomprehensible on Sunday. Nor may he be too visible all the week, running the church, and exhausting his nervous energy in serving tables to the extent that he is not in speech contemptible on Sunday. They say that you cannot plow with a race horse, and expect him to keep his speed.

These criticisms and excuses for the existence of the Institutional Church are superficial. They do not touch the nerve of the wrong. While the Christian congregation is the mightiest factor in human society, its work has to do first and fundamentally with the needs of the soul. It cares for the body, and touches every part of human activity; but it does this by virtue of planting the seed of the Word of God. Its Gospel is deliverance from sin and hell, not necessarily from undesirable conditions of living in this world. In this connection I venture to cite a few paragraphs from a pertinent brochure by the Rev. Courtland Meyers, because what he says is well said, and because it is a Baptist minister that says it. "The Church," he says, "is not a charitable institution, nor an educational institution, nor a mere center of philanthropy and culture, but it is primarily the place of regeneration and conversion and eternal salvation. It is the fortification of righteousness in the great battle of sin and wrong. It does the very best for man in this present life; but that is not its controlling motive. The spirit of the Gospel is: *peace on earth, good will to men*. And it has in it the improvement of society and the making of life more desirable; but that is incidental. It remains true that the purpose of Christ and His coming into the world was to prepare man for the world to come. We confidently assert that the main object of Jesus Christ . . . is to save individuals from future torment. The crucifixion of the Son of God would never have taken place for purely temporal benefit. It is a

mockery of His sacrifice and a sad perversion of truth to teach that the Church ought to have most to do with this life, and the passing interests of the individual and of society. The emphasis upon the present at the expense of the future, and the emphasis upon the body instead of the soul, have wrought untold injury, and rooted a poisonous misunderstanding in the minds and hearts of men. The Church has a social mission, but it has first a saving mission. It is the only power which can save society, but that work can be accomplished only according to the eternal principles of the Gospel." We hear too much in these last days concerning the meat and the drink of the kingdom of God. We take the following to be the substrata on the basis of which the Institutional Church is built. He proceeds: "This materialistic age, with its rush for gold and power, has benumbed religious consciousness. Most men have concentrated their thoughts and desires and activities upon purely temporal acquisition. This is a prolific cause of the evil under discussion. It has robbed man of the time and inclination for spiritual reflection. The strain upon mind and sensibility has either kept men away from Church, or made them dissatisfied with the method of worship. There is a vital relation between this condition and the craze for amusement and entertainment." And as indicating the exclusive and divine agency of the Spirit in the Word to accomplish the work of the Church, we read: "No human agency can ever supplant the function of the Holy Spirit in the work of reaching men. Methods and agencies may touch the man outwardly, but are thwarted in the most important work. They are only auxiliaries. Philanthropy and education and culture may be accomplished by the merely human element, but the higher and better, and eternal and spiritual impulse depends upon the work of the Holy Spirit, and in ignoring this lies the secret of the failure in many and apparently earnest, active, and attractive churches. It was after the descent of the Holy Spirit in the Church that five thousand men, besides women, came unto this life. The present growth of modern methods in church-work, with so much emphasis placed upon their relation to this present life, makes more important the deepening of spiritual life. The extension ought to correspond with the intention. Widening and deepening should be proportionate. All church-machinery must be run by the Spirit of God." It is because the Institutional Church subordinates the grace of God in Christ, and the means by which a conveyance of grace to the heart of man is effected, to its activities in accomplishing external results, that we oppose it. It not only inverts the relation of antecedent and consequent, cause and effect, but invalidates the cause, the Holy Spirit working with and in the Word of God.

e) *A firm opposition to the substitution of ethical and moral reform movements.*

We reject worldly morality as such because it ignores Christ, confuses the norm of moral life, the Law, with human ideals; makes conscience, untaught by the Law of God, its guide; and takes away the true motive of a holy life, our love toward God for His salvation in Christ. Such morality ever parades itself either as a sort of pragmatism, or sentimental goodishness. To put any kind of morality in the place of faith in Christ, or to make it a collaborer with faith in the attainment of salvation, this we condemn, because it renders our acceptance of God's grace and our salvation impossible, and gives a life without God in the world.

In conclusion it should be remarked that the most critical period in the life of the congregation is at the time of its organization. Its constitution should clearly and without compromise indicate the foundation and character of its doctrine and practice. It is most dangerous to make concessions regarded at the time as trifling perhaps, or even to treat non-essentials with indifference, so as to make a good showing in competition with the sects. The status of a Lutheran congregation is not that of a competitor. It recognizes no justification, any more than does its Lord, for the existence of sects. To observe silence at such a time on important, but unpopular points in doctrine or practice, with the intention of conforming to God's Word later on when the congregation may have become stronger, is not only bad policy, it is bad religion. Far better is it to meet failure honestly, than to endeavor to attain a dishonest success. But where God's Word and office and doctrine and practice are, there is God working effectively for the growth of the congregation, intensively and extensively, and there every one of His elect will come unto the inheritance of the saints in light.

BUSINESS TRANSACTIONS.

OFFICERS ELECTED.

President: Rev. Martin S. Sommer.
Vice-President: Rev. George A. Romoser.
Secretary: Rev. J. Frederic Wenchel.
Treasurer: Mr. George E. Klingelhofer.
District Statistician: Rev. J. F. Yount.

STANDING COMMITTEES.

Mission Board: Revs. E. F. Haertel, G. Schuessler; Mr. L. Klein.
Finance Committee: Rev. J. M. Bailey; Messrs. Ed. Schoof, D. Hucksoll.
Trustees of District: Messrs. Chas. Rother, A. Peterson, J. M. Scheuermann.
Sunday-School Literature Committee: Revs. L. Buchheimer, A. Doerffler.
Literary Board: Revs. M. Walker, O. C. Kreinheder.
Relief Fund: Rev. C. C. Morhart; Messrs. F. W. Sebelin, H. Benhoff.
Young People's Work: Revs. O. C. Kreinheder, H. W. Prange; Mr. Hohenstein.

Visitors: Revs. John Fritz, Geo. Romoser, A. Bonnet, W. Dallmann, Prof. C. A. Weiss.

Essay Committee: Rev. W. Dallmann, Dr. T. H. Dobbyn, Prof. C. A. Weiss.

Committee on Constitution of English District: Revs. L. Buchheimer, J. F. Wenchel; Messrs. J. M. Scheuermann, R. Martinsen.

SPECIAL COMMITTEES.

On Credentials: Rev. E. H. Paar, Prof. A. Haentzschel; Messrs. A. C. Jost, G. Weber.

On Mission Board's Report: Revs. Walker, Pfeiffer, Yount; Messrs. Manzelmann, Hucksoll.

On Report of Niemann Fund and Trustees of Synod: Revs. Fritz, Detzer, Henry; Messrs. Nickelsburg, Albers, Sass.

On Applications and Constitutions: Revs. Sommer, Muhly, Bailey; Messrs. Mehrling, Benhoff, Knorr.

On President's Report: Revs. Haertel, Prange, Koerber; Messrs. Purrenhage, Kober.

On Report of Finance Committee: Revs. Hahn, Fackler; Merz; Messrs. Horst, Karrer.

On Treasurer's Report: Revs. Romoser, Weinlaeder, Wahl; Messrs. Carl, Thiessen, Peterson.

On Report of Sunday-School Literature Committee and Literary Board: Revs. Morhart, Rodgers, Prof. Smith; Messrs. Gumpert, Bennick.

On Report of Relief Fund: Pastors Bonnet, Jesse, Graebner; Messrs. F. Jost, Leschen, Echtenkamp.

On Excuses: Revs. Oehlschlaeger, Tong, Henry; Messrs. Rinsland, Saaby, Schmittgen.

On Petitions and Resolutions: Revs. O. C. Kreinheder, Coyner, Dobbyn; Messrs. Joh, Heffner, Sachse.

On Nominations: Revs. Walker, Dallmann, Haertel; Messrs. Carl, Benhoff.

On Elections: Rev. O. W. Kreinheder; Messrs. Yount, Sachse.

Preliminary Committee: Revs. G. A. Romoser, W. Dallmann, A. T. Bonnet, Prof. C. A. Weiss, President Eckhardt; Messrs. Treider, Schuermann, Dr. Miller.

On Printing of Synodical Proceedings: Revs. Kroencke, Steinhoff, Crouse; Messrs. Yount, J. Weber, J. Ostien.

On General Church Extension Fund: Revs. Long, C. H. Kenreich, O. W. Kreinheder; Messrs. Wahlers, Strasburg.

Chaplain: Rev. Muhly; *Assistant Chaplain:* Rev. Bailey.

Reporters for the Daily Press: Revs. Czamanske, P. G. Kenreich.

On Conference Minutes: *Eastern:* Prof. C. O. Smith, Rev. Coyner; Mr. J. C. Yount. *Southeastern:* Revs. Fackler, Tong; Mr. Manzelmann. *Northwestern:* Revs. Doerfler, Merz; Mr. F. J. Jost. *Southwestern:* Revs. Theo. Hahn, Sorge; Mr. H. Killian. *Lake Erie:* Revs. Koerber, Schwankovsky.

President's Address and Report.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEAR BRETHREN IN CHRIST:—

"Go ye into all the world and preach the Gospel." That is the divinely appointed charge of the Church. That is the *one* great work toward which the Church always should be found bending its every energy.

Our English District occupies a singular position in the large body of Missourians of which it is a part, in that it is our particular mission to promulgate this Gospel in the language of the country in which we dwell.

When we look upon the vast field stretched out before us and the tremendous work to be done; when we then consider our weakness, both as regards number and strength, to do this work, we may feel tempted to lose heart and say, "What are we among so many?"

But let us remember that the charge of responsibility our Master laid on us is simply to preach the Gospel according to our God-given ability, be we many or few, strong or weak. It is not for us to measure the field and our strength, and then lose courage on account of the overwhelming size of the one and the weakness of the other. We are to preach the Gospel according to the strength God gives us, pressing on and ever on, but leaving the *results* to Him. We are to remember that the Lord is well able to use a small number, nay, a single person, to perform a great work, as He used a Luther, a Walther, and the small band of Saxony Lutherans that settled in Missouri. It is for us to sow the seed of the Word *faithfully*, and to continue so to sow from day to day, looking to Him for the blessing, and waiting upon Him for the harvest.

Brethren, realizing the importance of our work, let us endeavor to increase in the efficient performance of the same. With the help of the Holy Spirit let us thoroughly consecrate ourselves to this our appointed charge, and seek to make this consecration deeper and more earnest.

To this end may our Father in heaven bless this first convention of the English District of Missouri. May it prove to be a powerful inspiration to us all to continue with ever-increasing faithfulness and zeal the great work of spreading God's Word and Luther's doctrine pure in the language of our land.

* * *

Looking back upon the year that has passed since that memorable convention in which our body resolved to unite with the venerable German Synod of Missouri as an English District, I can but say that we have every reason to thank God for His guidance, protection, and blessing. When the union was consummated, the hope was expressed and the prayer uttered that not one of our number might be lost to our body. Thank God, as we meet here to-day, we are able to do so in the knowledge that this hope has been fulfilled and this prayer answered. By the grace of God not one has been lost.

While it has taken time for some congregations to come to a favorable decision on this question, and for others to adjust themselves to the new conditions, we are thankful to be able to state that all our congregations, without a single exception, have now taken their places in the ranks of the supporters of our common work.

The remaining debt on the Conover professor's house has been canceled by the prompt responses of our people to our last call. There is a surplus of about \$20.00. Synod may decide into which treasury this small balance is to flow.

Various legal matters concerning status, incorporation, and corporate name of our English District were thoroughly considered jointly with the Board of Trustees, also with a competent attorney, the results of which are contained in the report of the Trustees, and are presented for Synod's actions.

It is furthermore gratifying to note that the contributions for English Home Missions have increased in the last fiscal year, May to May, by nearly a thousand dollars; and that for the first time we have crossed the \$5000.00 line. We all cherish the hope that the increase during the new fiscal year will be far greater, our opportunities being greater and more pressing.

In this connection I would state that I requested all our Visitors to endeavor to visit every congregation of the District before this convention, Synod having repeatedly instructed the Visitors to visit, if possible, each congregation "at least once every two years." That a visitation conducted in the right spirit is helpful to a congregation is evident from letters that have come to me.

The Visitors were also requested to inquire during these regular visitations, and in cases where no visitations could be held to make inquiry by letter, as to what action each congregation had taken on the Finance Committee's suggestions. The reports of the Visitors on this matter furnish an interesting, comprehensive survey of each district, and promise, with few exceptions, increased contributions towards Synod's work. It must be apparent to all of us that the closer Synod's officers and committees keep in touch with the congregations, the more interest our people will manifest in Synod's work.

VISITATIONS.

Visitor Bonnet reports: "Visitations held in Zion's congregation, Gravelton; Mount Calvary, St. Louis; Trinity, East St. Louis. Attended services at Pilgrim Church, St. Louis, and Trinity, East St. Louis. Attended congregational meeting of Redeemer Church, St. Louis."

Visitor Dallmann reports visitations held at Freeport, Ill.; Sheboygan, Wis.; Faith Congregation, Milwaukee; Glen Ellyn, Ill.; Christ Church, Chicago.

Visitor Detzer reports: "I visited Grace Church, Elyria; Redeemer Church, Cleveland; Redeemer, Detroit; Our Savior, Cincinnati."

The Visitor of the Eastern District, Pastor Fritz, reports: "Since the last session of Synod I have visited the following places: Albany, Boston, Bridgeport, Brooklyn (Flatbush), New York (Church of the Redeemer, Holy Trinity Church, Grace Church), Harrisburg, Lan-

caster, Washington, and Jersey City. — A few remarks may be added. In some cases the church attendance ought to be much better, and in all there ought to be improvement in this respect. One pastor reported that his church attendance was not affected by rain; in one church the average contribution on the plate is 10 cents and in the Sunday-school from 4 to 5 cents. In at least two cases the pastor's salary ought to be considerably increased. In this connection I would also like to say that it has been general that the meetings, when visitations are held, are poorly attended, and, as a result, the visitations do not serve their purpose as they ought to. In some cases the voters alone attended the meeting; in other cases all the communicants had been invited."

The Visitor of the Southeastern District, Prof. Weiss, writes: "Visitations held in Bethel, St. Stephen's, Augustana, St. Peter's, and Christ congregations, Catawba Co., N. C.; Mount Olive and Emmanuel. Held several meetings with Emmanuel, Asheville, in call matters; also one meeting with Church Council of Mount Olive. Reached by letter: Coyner's Congregation, Brandywine, Emmanuel of Charlottesville. Visited by Prof. C. O. Smith: St. John's. In conjunction with Pastor Dale I visited our Oakmont congregation. North Tonawanda was visited by me in conjunction with the secretary of the Mission Board. The matters in North Tonawanda mentioned in previous reports were satisfactorily adjusted. I also attended several meetings with officers of the General Body on inter-synodical matters."

ORDINATIONS AND INSTALLATIONS.

1910.

The Rev. *E. C. Fackler*, formerly of Baltimore, Md., installed into the pastorate of St. Andrew's, Detroit, Mich., on the Fourth Sunday in Advent, December 18, 1910, by the Rev. C. H. Ruesskamp. (This installation was omitted in last report.)

1911.

Ordained and installed since last convention:

Candidate *A. Kreyling* (St. Louis Seminary) on the Third Sunday after Trinity, July 2, in St. Louis, Mo., as missionary to Chickasha, Okla., by the Rev. R. Jesse.

Candidate *P. Kenreich* (St. Louis Seminary) on the Eighth Sunday after Trinity, August 6, as pastor of Cross St. Mission and Bethany Church, Baltimore, Md., by the Rev. Theo. Hahn.

Installed:

The Rev. *H. P. Eckhardt*, formerly of Jersey City, N. J., into the pastorate of St. Andrew's, Pittsburg, Pa., on the Seventeenth Sunday after Trinity, October 8, by the Rev. W. H. Dale.

The Rev. *P. Lindemann*, formerly of the German Atlantic District, into the pastorate of Grace Church, Jersey City, N. J., on the

Eighteenth Sunday after Trinity, October 15, by the Rev. F. C. G. Schumm.

The Rev. A. C. M. Wahl, formerly Manager of the American Lutheran Publication Board, into the pastorate of Grace Church, Pittsburg, Pa., on the Twenty-first Sunday after Trinity, November 5, by the Rev. W. H. Dale.

The Rev. J. A. Detzer, formerly of Cleveland, O., into the pastorate of the newly organized Christ Church, Detroit, Mich., on the Twenty-first Sunday after Trinity, November 5, by the Rev. A. T. Tong.

The Rev. G. A. Romoser, formerly of Concordia College, Conover, N. C., into the pastorate of Grace Church, Cleveland, O., on the First Sunday in Advent, December 3, by the Rev. H. C. Muhly.

The Rev. G. E. Mennen, formerly of the German Eastern District, into the pastorate of St. John's and Bethel, Catawba Co., N. C., on the Second Sunday in Advent, December 10, by Prof. C. A. Weiss.

The Rev. C. O. Smith was inducted into his office at Concordia College, Conover, N. C., on the Seventeenth Sunday after Trinity, October 8, by Prof. G. A. Romoser.

1912.

The Rev. E. T. Coyner, formerly of Asheville, N. C., into the pastorate of Concordia Congregation, Conover, N. C., on the First Sunday after Epiphany, January 7, by Prof. C. A. Weiss.

The Rev. C. H. Pannkoke, formerly of Bridgeport, Conn., into the pastorate of the Church of the Good Shepherd, Brooklyn, N. Y., on the Fourth Sunday after Epiphany, January 28, by the Rev. J. H. C. Fritz.

The Rev. P. C. Henry was installed as pastor of St. Paul's and Salem's, Alexander Co., N. C., which congregations were added to his former charge, on Septuagesima Sunday, February 4, by Prof. C. O. Smith.

The Rev. C. H. Bernhard, formerly of North Tonawanda, N. Y., installed into the pastorate of Redeemer Church, Asheville, N. C., on Sunday Cantate, May 5, by the Rev. E. T. Coyner.

The Rev. L. M. Wagner into the pastorate of Zion's Church, Gravelton, Mo., on Trinity Sunday, June 2, by the Rev. L. Buchheimer.

The Rev. W. C. Burhop, formerly of the Western District, into the pastorate of Redeemer Church, Baltimore (Irvington), Md., on the Third Sunday after Trinity, June 23, by the Rev. R. Eirich.

DISMISSALS.

The Rev. G. Luecke to the Central Illinois District.

The Rev. D. H. Schooff to the Northern Illinois District.

The Rev. R. Baehre to the Western District.

Teacher R. Bendick to the Northern Illinois District.

RESIGNATION.

Under date of March 28, 1912, Pastor *E. G. Steger* notified me of his resignation from the pastorate of his congregation and from the ministerium of the Church in order to enter a secular calling, his heart not being in the work of the holy ministry.

APPOINTMENTS.

Prof. *C. A. Weiss* was appointed Visitor of the Southeastern District in place of the Rev. *G. A. Romoser*, who accepted a call to Cleveland, O.

The Rev. *G. A. Romoser* was appointed member of the Relief Fund Committee in place of the Rev. *J. A. Detzer*, who removed to Detroit, Mich., to become pastor of Christ Church.

DEATH OF PASTOR PAUL BISCHOFF.

It having pleased the Master to remove from our ranks through death since our last convention our faithful coworker, Pastor Paul Bischoff, I recommend that Synod instruct the Committee on Petitions and Resolutions to present to this convention suitable resolutions.

RECOMMENDATIONS.

I respectfully recommend,—

1. That this convention forward a communication, to be drawn up by the Committee on Petitions and Resolutions, to President Taft and Secretary Fisher of the Interior Department protesting against the action of the President in revoking the order of Commissioner Valentine respecting religious insignia in the government Indian schools, and urging said officials to restore and enforce said order of the Commissioner.

2. That the convention reconsider the resolution of some years ago fixing the time for Pastoral and Communion Service on Sunday evening, one reason for a change being that a number of brethren are always prevented from participating in this service on account of filling other pulpits in the convention or adjacent cities.

3. That Synod continue the office of statistician to be known as District Statistician; that each congregation be required to send him by end of February of each year a complete statistical report including contributions for home purposes and synodical benevolences; that the form in use in the General Body be used with the necessary additions; and that the Editors of the *Witness* be requested to publish these English District statistics.

"God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations." Amen.

ACTION.—The District directed that the \$20.00 surplus after paying the debt on the President's house, Concordia College, Conover, N. C., be paid into the Church Extension Fund. The activity of the

District Visitors was commended and encouraged. The recommendation of the President regarding communications to President Taft and Secretary Fisher relative to the revoking of the order of Commissioner Valentine, forbidding religious garb in the government Indian Schools, was approved and acted upon. The District also directed that a letter of commendation be forwarded to Commissioner Valentine.

In regard to the Communion Service, it was resolved that hereafter it be held at the opening service on Wednesday morning. The recommendations regarding a statistician and statistics were adopted. (See under "Statistics.")

Report of the Mission Board.

The report of the Mission Board this time covers the period of one year only, from April, 1911, to May, 1912. The encouragements and difficulties that attend this part of our synodical work we experienced during the past year also. Two congregations became self-supporting, others have reduced their subsidy materially, while at other places little or no progress has been made. Five new fields have been added to the list of our missions, one congregation that had been self-sustaining had to be subsidized again, and one field was abandoned. As heretofore, we frequently had to do our work with a deficit in the treasury, a condition that ought not to obtain in the Church. In the following we respectfully submit to Synod our report for the past year.

CHURCHES THAT HAVE BECOME SELF-SUPPORTING.

1. *Hickory, N. C.; G. E. Long, pastor.* This congregation had received a subsidy of \$150.00. At the last convention of Synod at St. Louis the Board was notified that this charge became self-sustaining.

2. *Minneapolis, Minn.; H. Prange, pastor.* In our report to Synod last year we were authorized to say that this church would be self-supporting within a year, and the promise was fulfilled. Already in January the pastor informed us that the subsidy was to cease with the first of February. Our work in this field was greatly blessed indeed. The mission was opened about three years ago and in the mean time has built a church and parsonage and grown sufficiently strong to pay its own expenses.

MISSIONS THAT ARE BEING SUPPORTED.

1. *Albany, N. Y.; R. P. Oehlschlaeger, pastor.* The figures at this place are practically the same as in the previous report. Voters, 14; communicants, 101; attendance, 34 a. m., 24 p. m; Sunday-school, 48. Subsidy, \$50.00.

2. *Asheville, N. C.; C. H. Bernhard, pastor.* Rev. E. T. Coyner

accepted a call to Conover, N.C., and Pastor Bernhard was called to this city and installed on the first Sunday in May. According to the last report this church had 26 voters, 71 communicants, attendance at services, 45 a.m., 22 p.m., and 49 children in Sunday-school. The congregation has church and parsonage. The attendance compared with that of last year is considerably less though its communicant membership is higher. Subsidy, \$300.00.

3. *Baltimore, Md.; P. G. Kenreich, pastor.* This is one of our new missions which was opened last year by local pastors. The Baltimore Mission Society negotiated the purchase of a small church building at a cost of \$1,300.00. The sum of \$500.00 has been loaned from the Church Extension Fund. What is remarkable about this place is the astounding size of the Sunday-school. The last report shows an enrollment of 268, no less than 92 children having been gained during the last quarter. Small wonder that the pastor asked the Board for advice as to how to make room for such a flock of lambs. A congregation has not yet been organized. Services are held Sunday mornings and Wednesday evenings and are attended by 35 and 20 people, respectively. Subsidy, \$600.00.

4. *Brandywine, Probst, Sugar Grove, and Mitchell, W. Va.; A. A. Hahn, pastor.* This mountain region has its own peculiar difficulties, and no outward progress is to be reported. Voters, 73; communicants, 156; attendance, 80 a.m. No Sunday-school. Subsidy, \$150.00.

5. *Bridgeport, Conn.* This place had been recommended to us as a promising field for an English mission. The Board called Pastor Pannkoke, who began to work here in May of last year. The mission was extensively advertised, and the pastor canvassed the field thoroughly, having visited hundreds of people, inviting them repeatedly to the services and urging them to send their children to the Sunday-school. Still the reports have been anything but satisfactory. In January, Pastor Pannkoke was called to Brooklyn. The pulpit was temporarily supplied by Pastor Boll, who also visited the people, but with no better results. The Board conscientiously considered the advisability of continuing the work under such circumstances and sent its chairman to investigate whether we would be warranted in calling another man, and the result was that we resolved to abandon the field.

6. *Brooklyn, N.Y.; O. H. Pannkoke, pastor.* In December, 1911, Pastor Baehre accepted a call to St. Louis, and the congregation called Pastor Pannkoke, who was installed January 28. According to the last report, this church had 14 voters, 73 communicants, 48 attending in the morning and 24 in the evening, and 85 children in the Sunday-school. The subsidy of \$600.00 has been reduced to \$300.00.

7. *Chickasha, Okla.; A. L. Kreyling, pastor.* At this new mission no congregation has yet been organized. The pastor writes that there

are about 25 prospective members. The services are attended in the morning by 35 and in the evening by 20 people, and there are 30 children in the Sunday-school. According to reports received, prospects are good. The pastor also preaches to an organized congregation at Norge, mostly Norwegians. Services are held every two weeks; they are attended by about 100 people. The pastor also found Lutherans at Fletcher, Lawton, and Verden. The pastor writes: "Nearly every Sunday finds me preaching three and even four times. I also preach in schoolhouses during the week." Subsidy, \$720.00. The Board believes that Pastor Kreyling's missionary activity deserves special mention.

8. *Charlottesville, Va.; A. L. Crouse, pastor.* Voters, 15; communicants, 59; attendance, a. m. 24, p. m. 17; Sunday-school, 20. Only two evening services have been held during the last quarter owing to the poor health of the pastor. The subsidy of \$150.00 has been reduced to \$120.00.

9. *Cleveland (Newburg), O. Pastor Morhart* opened a new mission in this section of Cleveland last fall and has regularly conducted services and Sunday-school. The Board was urged to call a missionary, but the impoverished condition of the treasury at the time forbade us to assume still greater responsibilities. Recently the services of Rev. W. A. W. Auping have been engaged temporarily, but no call has been issued as yet.

10. *Elyria, O.; H. C. Muhly, pastor.* The pastor reports that eleven new members have been received since the beginning of this year. The subsidy of \$300.00 has been reduced to one half of this amount. Voters, 31; communicants, 101; attendance, a. m. 71, p. m. 71; Sunday-school, 125.

11. *Freeport, Ill.; E. V. Haserodt, pastor.* This mission was opened two years ago and a congregation organized with seven voters and twelve communicants. The last report gives the following increased figures: Voters, 15; communicants, 39; attendance, a. m. 25, p. m. 36; Sunday-school, 43. Contributions are very liberal. Subsidy, \$300.00.

12. *Glen Ellyn, Ill.; C. H. Kenreich, pastor.* Voters, 13; communicants, 93; attendance, a. m. 45, p. m. 28; Sunday-school, 95. The congregation recently moved into a new hall, and the results have been satisfactory. Subsidy, \$200.00.

13. *Grantwood, N. J.; B. Weinlaeder, pastor.* This congregation has been holding its own as to numbers, and reduced its subsidy \$50.00 in the fall. Voters, 10; communicants, 70; attendance, a. m. 28, p. m. 19; Sunday-school, 70. Subsidy, \$300.00. This is a German-English congregation. West New York is also regularly served by the Grantwood pastor.

14. *Milwaukee, Wis.; H. C. Steinhoff, pastor.* This is one of our prosperous missions. The subsidy was reduced \$75.00 in the fall.

Voters, 34; communicants, 178; attendance, a. m. 106, p. m. 68; Sunday-school, 220. Subsidy, \$300.00.

15. *North Tonawanda, N. Y.* In April, Pastor Bernhard accepted a call to Asheville, and the vacancy has not been filled. Pastor Walker supplies the pulpit in the mean time. Necessary improvements that cost the congregation \$1,000.00 made the reduction of the subsidy impossible. Voters, 25; communicants, 88; attendance, a. m. 33 (no evening services have been held); Sunday-school, 77. Subsidy, \$250.00. The Board is of the opinion that a preaching station be joined to this charge in view of the fact that no evening services are held.

16. *Oakmont, Pa.; Dr. J. H. Dobbyn, pastor.* This congregation became self-supporting in August, 1908. Numerous removals, however, so weakened it financially that it was unable to raise its expenses. Visitor Dale and President Eckhardt visited the church and heartily endorsed their appeal for a subsidy of \$180.00, which was granted. Voters, 15; communicants, 102; attendance, a. m. 55, p. m. 45; Sunday-school, 86.

17. *Pittsburg and Mount Lebanon, Pa.; A. C. M. Wahl, pastor.* This is also one of our new fields where the Pittsburg Mission Society opened a preaching station a few years ago. A congregation was organized, and in July, 1911, applied to our Board for support. Rev. A. C. M. Wahl accepted the call to this place. A Christian layman of Pittsburg liberally donated the sum of \$10,000 for a church-building, which is now in process of construction and may have been dedicated by the time Synod meets. A parsonage is also being erected and will soon be ready for occupancy. Voters, 10; communicants, 26. Services are held in the afternoon and are attended by 25 people. The pastor reports that the place of worship was almost inaccessible, no sidewalks, and mud ankle deep, but that the prospects for growth in this field are splendid. Sunday-school, 32. Subsidy, \$400.00.

18. *South Sodus, N. Y.* This charge has been vacant for a year. The Board has tried to have the pulpit supplied occasionally by neighboring pastors, but the railroad connections on Sundays are bad and our proposal for week-day services did not find favor. A candidate has been called.

19. *San Diego, Cal.* A number of Lutherans from Pastor Kreinleder's church in St. Paul have moved to this city in the extreme southwestern part of California, and request that an English mission be opened here. The small loyal band of Lutherans has pledged \$300.00 towards the support of this work. A candidate has been called.

20. *West New York, N. J.; B. Weinlaeder, pastor.* This mission is joined to Grantwood and is regularly served by that pastor. The Sunday-school is conducted in the afternoon, with an enrollment of

49 children, and services are held in a store Sunday evenings, with an average attendance of 13. Envelopes have been introduced this year, and the contributions now cover the greater part of the rent.

CHURCH EXTENSION FUND.

This fund gained at least one good friend during the past year, who donated the sum of \$500.00. This money was sent to us at a very opportune time, and was at once turned over to a needy mission to which a loan of \$500.00 had been promised. Aside from this gift, the contributions toward this fund have not been better than heretofore. At the present writing, the Church Extension Fund has a cash balance of \$1,577.63, but of this amount \$1,000 have already been promised and may be asked for at any time. We have again experienced that the mere passing of resolutions to raise money does not raise the money.

FINANCES.

The subsidies promised amount to \$480.00 a month. The treasury shows a balance of \$30.73, but at this writing \$125.00 are due to one of our missions, which leaves a deficit in the treasury. Our treasurer has carefully listed the contributions from various sources to the mission treasury according to the card system. Looking over this list, the Board feels justified in saying that our congregations have not contributed as liberally as they ought to have done. As a result, our mission work is suffering. The situation is a serious one. What is needed is, that our congregations generally realize in a much greater measure their Christian duty to extend the Lord's kingdom.

We print below comparative figures which show what moneys have been received and expended in mission work during the past ten years:—

Received:

August, 1901, to August, 1902	\$1585.03
August, 1902, to August, 1903	1789.36
June, 1903, to June, 1904	2024.73
June, 1904, to June, 1905	2600.94
June, 1905, to June, 1906	3912.41
June, 1906, to June, 1907	4048.70
June, 1907, to June, 1908	3927.46
June, 1908, to June, 1909	4692.80
June, 1909, to June, 1910	4398.81
June, 1910, to March, 1911	4079.12
March 31, 1911, to May 15, 1911	220.05
May 15, 1911, to May 15, 1912	5110.40

Subsidies paid:

June, 1905, to June, 1906	\$3153.95
June, 1906, to June, 1907	3317.23
June, 1907, to June, 1908	4369.69
June, 1908, to June, 1909	4636.23
June, 1909, to June, 1910	4487.11
June, 1910, to March, 1911	3045.86
March 31, 1911, to May 15, 1911	904.53
May 15, 1911, to May 15, 1912	5161.08

VISITS.

The chairman visited Albany, N. Y., and the secretary North Tonawanda, N. Y.

RECOMMENDATIONS.

The Mission Board recommends to Synod that it authorize the Board to call a ministerial assistant in order to enable the members of the Board to visit the mission stations, as well as our congregations, in the interest of the work, and also to fill vacancies temporarily and investigate and work prospective fields.

The Board calls attention to the fact that pastor and lay delegate representing their congregation at Synod should in turn represent Synod in their congregation.

We recommend that Synod suggest to pastors and congregations, in our larger cities especially, to establish Sunday-schools in such sections of the city where our Lutheran Church is not represented, and where distance prohibits parents from sending their children to our Sunday-school, which work may develop eventually into an organized congregation.

THE MISSION BOARD: { J. H. C. FRITZ, *Chairman*.
F. C. G. SCHUMM, *Secretary*.
H. WAHLERS, *Treasurer*.

New York, May 20, 1912.

Report of Treasurer of Mission Board.

April 1, 1911, to May 15, 1912.

MISSION FUND.

RECEIPTS.

Balance, April 1, 1911	\$ 765.89
Received from Congregations	\$2987.83
Received from Sunday-Schools	1340.98
Received from Societies in Congregations	485.29
Received from Congregations in German Districts.....	339.15
Received from Individuals	160.75
Received from Bank for Interest	16.45
	<hr/>
	5330.45

DISBURSEMENTS.

\$6096.34

Subsidies: Mission, Bridgeport, Conn.	\$660.00
Good Shepherd, Brooklyn, N. Y.	575.00
Mission, Chickasha, Okla.	570.00
Faith, Milwaukee, Wis.	387.51
Trinity, Grantwood, N. J.	374.96
Redeemer, Freeport, Ill.	350.00
Mount Olive, Minneapolis, Minn.	300.00
Redeemer, North Tonawanda, N. Y.	270.81
Cross St. Mission, Baltimore, Md.	265.00
St. Paul's, West New York, N. J.	262.83
Emmanuel's, Asheville, N. C.	250.00
Grace, Elyria, O.	250.00
Grace, Pittsburg, Pa.	233.31
Grace, Glen Ellyn, Ill.	233.24
Mission, Brandywine, etc., W. Va.	175.00

Immanuel's, Charlottesville, Va.	155.00
Redeemer, Oakmont, Pa.	60.00
Tabernacle, Albany, N. Y.	58.24
Christ, St. Stephen's, and Augustana, Catawba Co., N. C.	25.00
St. Mark's, South Sodus, N. Y.	8.33
Postage, Missionary Bulletin, Stationery, etc.	102.50
Railroad Fares	68.78
Exchange on Checks	4.72
Children's Day Programs	226.48
Rent, Bridgeport, Conn.	73.50
Initial Expense, Bridgeport, Conn.	47.75
Traveling Expenses of Rev. O. H. Pannkoek.	49.35
Traveling Expenses of Rev. A. L. Kreyling.	28.30
	<hr/>
	\$6065.61
Balance, May 15, 1912	30.73
	<hr/>
	\$6096.34

CHURCH EXTENSION FUND.

RECEIPTS.

Balance, April 1, 1911	\$ 382.06
Received from Congregations	\$292.57
Received from Sunday-Schools	108.00
Received from an Individual	500.00
Received from Societies in Congregations	161.00
	<hr/>
	1061.57
Loans repaid: St. Andrew's, Detroit, Mich.	\$200.00
Holy Trinity, New York City	150.00
Trinity, Oak Park, Ill.	50.00
Grace, Elyria, O.	75.00
Trinity, East St. Louis, Ill.	59.00
Faith, Milwaukee, Wis.	50.00
Mount Olive, Minneapolis, Minn.	100.00
Trinity, Oak Park, Ill.	125.00
Mount Olive, Minneapolis, Minn.	50.00
Holy Trinity, New York City	50.00
Our Savior, Brooklyn, N. Y.	200.00
	<hr/>
	1109.00
	<hr/>
	\$2552.63

DISBURSEMENTS.

J. C. Rupright, Repayment of Loan to this Fund.	\$ 100.00
Loans to: Holy Trinity, New York City	\$200.00
Cross St. Mission, Baltimore, Md.	500.00
Good Shepherd, Brooklyn, N. Y.	125.00
Holy Trinity, New York City	50.00
	<hr/>
	875.00
Balance, May 15, 1912	1577.63
	<hr/>
	\$2552.63

PAROCHIAL SCHOOL FUND.

RECEIPTS.

Balance, April 1, 1911	\$148.23
Received from Congregations	29.16

DISBURSEMENTS.

	<hr/>	\$177.39
Subsidies: St. Peter's, Catawba Co., N. C.	\$ 54.00	
Mount Olive, Catawba Co., N. C.	108.00	
	<hr/>	\$162.00
Balance, May 15, 1912	15.39	
	<hr/>	\$177.39

Cash on Hand, May 15, 1912.

Mission Fund	\$ 30.73
Church Extension Fund	1577.63
Parochial School Fund	15.39
	<hr/> \$1623.75

Loans from Church Extension Fund.

Trinity Church, East St. Louis, Ill.	\$ 97.00
Redeemer Church, Detroit, Mich.	565.50
Mount Calvary Church, Lancaster, Pa.	180.00
Lutheran Tabernacle, Albany, N. Y.	200.00
Grace Church, Elyria, O.	100.00
Emmanuel Church, Asheville, N. C.	50.00
Church of Our Savior, Brooklyn, N. Y.	700.00
Church of Good Shepherd, Brooklyn, N. Y.	545.00
Mount Olive Church, Minneapolis, Minn.	50.00
Faith Church, Milwaukee, Wis.	450.00
Holy Trinity Church, New York City	200.00
Mission Board of Baltimore for Cross St. Mission.	500.00
	<hr/> \$3637.50

Condition of Church Extension Fund.

Loans to Congregations	\$3637.50
Cash on hand	1577.63
	<hr/> \$5215.13
Less Amount Loaned to this Fund	150.00
	<hr/> \$5065.13

H. WAHLERS, *Treasurer.*

Having examined the books of the Treasurer of the Mission Board, we hereby certify to the correctness of this report.

Brooklyn, N. Y., May 18, 1912.

EDWARD F. DIERCKS.
CHAS. H. SCHMIDLING.

ACTION. — Upon recommendation of the Committee, the District took the following action on the Mission Board's Report: (1) Gratification was expressed at the success attending the Board's faithful efforts, and the exact and systematic methods of the Board were commended. (2) The action of the Board in abandoning the Bridgeport mission was approved. (3) It was deplored that the Board's work has been hampered by a lack of funds, and the congregations are urged to contribute more liberally and systematically to this treasury, "keeping in mind the fact that we shall be called upon to render to the great Head of the Church an account as to what we have done for this most important department of the Church's work." (4) A vote of thanks was extended to Mr. and Mrs. John C. Schaeffer, of Pittsburg, for their liberal donation of \$10,000.00 and over to the Mount Lebanon mission, and to the unknown donor of \$500.00 to the Church Extension Fund. "We hope that these worthy examples will be an incentive to others who are blessed with material means to lay up for themselves treasures in heaven." (5) The recommendation of the Board that the calling of a ministerial assistant be authorized was adopted. (6) In regard to the *Missionary Bulletin*, it was suggested that the Board continue the same, and issue at least several numbers annually. (7) The attention of the missionaries and mission

congregations was called to the rule of our English District that the Board is to be consulted with regard to the building of churches, making extensive improvements and repairs, extending and accepting calls, etc.

The request of Grace Church, New York City, for the granting of an additional loan from the Church Extension Fund was referred to the old and new Mission Boards.

Treasurer's Report.

April 30, 1911, to May 31, 1912.

RECEIPTS.

Synodical Treasury	\$2518.38
Mission Treasury	5506.57
Church Extension Fund	1035.23
Relief Fund	320.12
Walther Fund	169.54
Baltimore City Mission	445.46
Negro Mission	52.08
Church Extension Loan	109.00
Hospital, East New York	20.31
Canada Mission	13.34
Heathen Mission	5.33
Deaf and Dumb Mission	4.00
India Mission	19.00
Brazil and Argentine Republic Mission	6.49
Foreign Mission	29.40
East India Mission	21.41
Jewish Mission	4.33
Immigrant Mission at Philadelphia	1.00
Parish School Fund	29.16
Persian Missionary	6.00
Bethlehem Orphans' Home	6.30
Martin Luther Home	4.00
Finance Fund	22.00
Indigent Students	62.21
Student L.	23.25
Denver Sanitarium	14.03
Conover College	21.50
<i>Lutheran Witness</i>	1.00
School Building Fund, Greensboro	1.62
Greensboro College	1.00
Joint Building Fund	12.00
Brazil College	29.21
Beneficiary Education	20.00
Pastors' Expense to Conference, Irvington	6.00
Hindoo Missions	2.00
Saxon and Danish Free Church	3.50
Mileage Fund	17.50
Indigent Student, L. E. Conference	10.00
Student A. at Fort Wayne	2.00
Bronxville College	25.34
Deaf-mute Institute at North Detroit	36.00
Poor Students	11.01
Lutheran Hospital, Brooklyn	2.30
Rev. J. P.	6.00
Student at Conover	3.00
President's House at Conover	114.53
Old Folks' Home, Brooklyn	2.00
Holy Trinity Church	5.00

Negro Mission at Greensboro	5.00
Home for Feeble-Minded and Epileptics	4.00
London, England, Mission .....	.50
	<u>\$10789.95</u>
Cash on hand, April 30, 1911	846.50
	<u>\$11636.45</u>

DISBURSEMENTS.

Mission Treasury	\$5454.22
Synodical Treasury of General Body	1150.00
Synodical Treasury, English District	949.88
Church Extension Treasury	1023.17
Church Extension Loan	109.00
Walther Fund	140.53
Finance Fund	22.00
Persian Missionary	6.00
Baltimore City Mission	445.46
L. E. Conference, Indigent Student	8.00
Negro Mission	57.63
St. Louis Negro Mission	10.00
Deaf and Dumb Mission	9.00
Foreign Mission	14.72
India Mission	6.00
Brazil Mission	5.49
Brazil College	29.21
Indigent Students	6.57
Student L.	23.25
Jewish Mission	7.33
Foreign College	18.54
<i>Lutheran Witness</i>	1.00
Joint Building Fund	12.00
East India Mission	20.41
Pastors' Expense to Conference, Irvington	6.00
Deaf-mute Institute at North Detroit	36.00
Building Fund, Holy Trinity Church	130.00
Hospital, East New York	20.31
Loan on President's House	100.00
Relief Fund	732.86
Parish School Fund	29.16
Heathen Mission	3.33
Rev. Drignat	7.65
	<u>10594.72</u>
Balance	\$1041.73

CASH ACCOUNT, MAY 31, 1912.

Mission Treasury	\$211.18
Synodical Treasury	312.94
Relief Fund	161.20
Church Extension Fund	12.06
Canada Mission	13.34
Immigrant Mission at Philadelphia	1.00
Walther Fund	29.01
Martin Luther Home	4.00
Bethlehem Orphans' Home	6.30
Home for Feeble-Minded and Epileptics	7.00
Mission at St. Louis	2.15
School Building Fund, Greensboro	1.62
Denver Sanitarium	14.03
Conover College	21.50
Beneficiary Education	20.00
Negro Mission	21.90
Hindoo Mission	2.00
East India Mission	1.00

Saxon and Danish Free Church	3.50
Indigent Students' Fund	56.72
Mileage Fund	17.50
Lake Erie Indigent Students	2.00
Student A. at Fort Wayne	2.00
Bronxville College	25.34
Poor Students	11.01
India Mission	13.00
Lutheran Hospital, Brooklyn	2.30
Rev. J. P.	6.00
Student at Conover	3.00
Greensboro College	1.00
Heathen Mission	2.00
President's House	14.53
Old Folks' Home, Brooklyn	2.00
Foreign Mission	26.10
Holy Trinity Church	5.00
Negro Mission at Greensboro	5.00
Brazil and Argentine Republic Mission	1.00
London, England, Mission .....	.50

Balance..... \$1041.73

GEORGE E. KLINGELHOFER, *Treasurer*.

Audited and found correct as per statements rendered.

E. P. NIEBAUM.
CHAS. GEILFUSS.

ACTION.—Upon recommendation of the Committee on Treasurer's Report (1) the above report was adopted, (2) the deficit on Synodical Proceedings was ordered to be paid out of the Synodical Treasury, (3) the Treasurer was commended for his faithful services and accurate bookkeeping.

The District further *resolved*, (a) That all moneys in support of beneficiary students be forwarded through the synodical District Treasurer, (b) that the Finance Committee of our District tabulate these contributions with all other synodical, missionary, and benevolent offerings according to congregations, so that the tabular report of the Finance Committee may show the total contributed by each congregation for all outside purposes.

Report of Finance Committee.

To the English District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States.

DEAR BRETHREN:—

Baltimore, Md.

The undersigned Finance Committee respectfully begs leave to submit the following report:—

Soon after adjournment of the last convention, your committee sent a circular letter to all the congregations and Sunday-schools of our district, requesting information on the methods used in the churches and schools for raising funds for synodical purposes. Almost all of the brethren responded, many offering very valuable suggestions. The data thus secured were tabulated, many of the suggestions utilized, and a comprehensive plan was submitted to the con-

gregations. At the same time, we figured out what, on the basis of the needs of the four synodical treasuries, seemed to us a fair contribution for each church and school, and requested them of their own accord to set the amounts suggested by us as their minimum contribution for the year. This plan was discussed at several district conferences and seemed to meet general favor.

The letters read as follows:—

“Chicago, Ill., September 25, 1911.

“DEAR BRETHREN IN CHRIST:—

“Some time ago the Finance Committee elected at St. Louis sent a letter to all our pastors requesting information on the methods of raising money for synodical purposes now in use. The responses were so numerous and cordial that we cannot refrain from expressing our appreciation of the helpful spirit of cooperation shown by our pastors. We have tabulated the data, consulted statistical reports, and are now prepared to submit a plan which we most respectfully request you to consider for adoption.

“We have limited ourselves to the consideration of the four permanent funds of Synod. The Building Fund, we have been informed, will be taken up as a separate matter.

“We are of the opinion that our people are willing to give for synodical purposes if properly informed as to the objects, approximate amount, and methods of their benevolence.

“The task of instructing the congregation naturally falls to the lot of the pastor. In sermons, meetings, parish paper, circulating the *Witness*, etc., he will have abundant opportunity to present the needs of the Kingdom. Some pastors seem a little timid about this, perhaps from a fear of injuring home contributions, but experience has shown that the very reverse is the case. But the pastor alone cannot accomplish the desired end. The congregational representative at Synod is the person who, by relating his experiences and impressions, can arouse genuine and active interest in the wider work of the Church. Synod has realized this fact and requested each delegate to act as synodical representative at home.

“The four treasuries under consideration are: The Mission Treasury, the Synodical Treasury, which supports our colleges, the Church Extension Fund, from which money is loaned without interest to struggling churches, and the Relief Fund, intended to assist widows and orphans of deceased pastors and also disabled pastors.

“The committee has endeavored to learn how much is needed in these treasuries, and what would be a fair contribution from our congregations.

“The Mission Treasury needs the largest amount. The Board says \$8,000 annually. We hope to have the Sunday-schools raise \$2,000 of this sum. Taking \$6,000 as a basis, the average contribution of each communicant member ought to be 40 cents. In

a similar manner, we figure that the Synodical Treasury requires 15 cents, the Church Extension Fund 10 cents, the Relief Fund 5 cents, making a total of 70 cents per annum, or about 1½ cents per week. If this minimum is not reached, our Boards will be hampered in their work.

"How can our Boards have the assurance that they will have sufficient money to do our work? How can the Mission Board, for instance, know how many missions to subsidize? We know of only one way, and that is, that every congregation do for the synodical treasuries what the individual member does for the congregational treasury, namely, to resolve to contribute a certain amount annually to each of the funds. This would not be an untried experiment with us, as almost all of our congregations promised a stated amount to the Relief Fund, and the results were very gratifying. We would take the liberty of suggesting that every congregation determine the amount of its contribution on the basis of the figures given above. In the case of your congregation this amount would be, according to the latest statistics: Miss. Treas., ———; Synod, ———; Church Ext., ———; Relief, ———.

"In order to avoid any misunderstanding, we would say that this is merely a suggestion on our part and not an assessment or apportionment. It is a request that the congregation of its own accord set this amount as its contribution. Neither is it to be regarded as a definite pledge which the Synod will have a legal right to collect. While the Boards will naturally hope to receive the full amount stated, they will not apply any pressure to force collection. Finally, the committee would have no congregation understand that these figures represent the maximum, but rather the minimum. It is to be expected that some congregations will not be able to raise the full amount, and other congregations will have to help in making up the difference.

"Now as to method. As the best and most reliable method of raising money for home and foreign purposes we recommend the use of the weekly duplex envelope, sold at reasonable rates by the Duplex Envelope Co., Richmond, Va. In order to cover the cost have an 'Initial Offering' envelope inserted in the package, and there will be no drain on the congregational treasury. Let the quarterly statement issued to every contributor show the exact amount given. We suggest that the following words be printed on the benevolence side:

"FOR SYNODICAL PURPOSES:

"Our Missions.

"Our Colleges, etc.

"Our Church Extension Fund.

"Our Relief Fund.

"The Treasurer can then distribute the receipts among the four funds so as to make up the amounts as resolved.

"This suggestion is based on the supposition that all the money will be used for the four funds; if other interests are to be considered, a different arrangement can be made.

"The use of the duplex envelopes alone will, however, not be sufficient as there are many members and friends who do not use them. It will be necessary, therefore, to provide opportunities to all to do their share. Here we would mention in first order the general adoption of the time-honored mission festival. Most of our churches have it, all should. It is invaluable, not only on account of the collection, but also on account of its educational and inspiring features. In order to give our Mission Board opportunity to work up interest by judicious literature and to give our congregations the inspiring feeling of a united effort, we recommend that all our congregations celebrate their festival on the first Sunday in June. This date is near Pentecost, a very appropriate season, and is also a good date for outdoor celebration if so desired.

"We also suggest that all our congregations have a special mission service on the first Sunday in October, and that in this service the value of the Extension Fund be emphasized, and the collection be devoted to that purpose.

"We also recommend that monthly extra collections be taken at the exits, preferably on Communion Sundays, the money to be divided between the Mission and Synodical treasuries. We prefer the exits, as others besides communicants will have an opportunity to contribute.

"We recommend that the collection for the Relief Fund be taken on Thanksgiving Day or the nearest Sunday.

"If this plan is adopted in its entirety, we believe the amount set for itself by the congregation will be realized. If it should develop that the whole amount has not been collected, we recommend that all congregations follow the example of one of our churches, namely, *resolve to make up the deficiency out of the general congregational treasury.*

"As some congregations prefer the single envelope or some other system, we advise them to introduce the collections mentioned, and to insert a number of extra envelopes into each package. The Finance Committee is prepared to furnish, gratis, as many of each of the four kinds of envelopes as desired by any congregation willing to use them.

"Another very good suggestion: Appoint as many collectors as necessary, and give each collector about ten names of persons from whom to collect a small amount monthly. This has brought admirable results. Special mission meetings may be arranged in connection with contributions if desired. Young people are often glad to do this work.

"A word to churches supported by the Board. Ought mission churches contribute to the general funds? We most assuredly believe

they ought to. It is easier to introduce systematic giving when the church is small. An old congregation that has never given to outside purposes is often very unwilling to begin. Mission congregations need ministers, and therefore ought to help in supporting seminaries. They know from experience the blessing of the Mission and Church Extension treasuries and will want to help, and surely they will want to assist in caring for the widows and orphans. It is also our observation that the average member of a mission does not give much more for home purposes than the average member of our larger churches, and that he, for that reason also, will feel that he is able to do something for the Kingdom at large.

"Finally, we most earnestly recommend that this matter be considered at once, so that the new plan may be introduced in January of the coming year.

"Yours in the Lord's work,

"THE FINANCE COMMITTEE."

"TO THE OFFICERS OF THE SUNDAY-SCHOOL:—

"At the last session of our Synod the undersigned were elected as a Finance Committee. As such it is our duty to learn how much money is needed for doing the Lord's work at large, and to recommend to churches and schools methods of raising the necessary money.

"Our parochial and Sunday-schools have in the past assisted nobly in the work of missions especially. If it had not been for this assistance, it is quite probable that some large flourishing churches would not now be in existence. The Mission Board appreciates this deeply. But much more work is to be done, and we are sure our schools will want to help. The Mission Board needs about \$8,000 a year. This committee believes that our schools can easily raise \$2,000 of this amount if we all adopt right methods and pull together.

"Could your school raise ——— in the coming year for the blessed work of spreading the Gospel? If you would decide to give this amount and then do so, we would do a good work, and all would do their fair share.

"We would recommend the following methods of collecting the money:

"1. That all schools without exception observe the Reformation Festival, using the programs and mission envelopes which will be furnished free by the Mission Board.

"2. That an extra collection be taken at the children's Easter festival for the Mission Treasury.

"3. That an extra collection be taken on a certain Sunday every month.

"It is very probable that if you will take these collections, you will have the amount mentioned above. But if you should not have all, we would suggest that you make an appropriation from the regular treasury to make up the deficiency.

"Other plans recommended as successful: One brother recommends the use of the weekly duplex envelope. According to this plan every child would promise a definite amount weekly for home and outside purposes. The Sunday-school of this brother has made a very large contribution.

"The birthday bank has also been recommended. In some schools this money is used for students or other charities, but if the school cannot raise the amount for missions, we would suggest that this money be turned into the Mission Treasury.

"Another has recommended that every class have a Mission treasury of its own, the money to be turned in once a month.

"Some may want to give out special envelopes for the Mission collection. This committee is prepared to furnish such envelopes free. And if the school desires to help other funds, especially the Relief Fund, which helps to support widows and orphans of deceased pastors and also disabled pastors, we have such envelopes also.

"Will you kindly consider this matter thoroughly? We are all engaged in the Lord's work, and it is a glorious privilege that we are permitted to assist in saving immortal souls.

"Yours very sincerely,

"THE FINANCE COMMITTEE."

About two months later, the following letter was sent to each pastor:

"DEAR BROTHER:—

"The Finance Committee has been very much encouraged, indeed, by letters received from several pastors. If all our reports turn out as favorably as these, our synodical treasuries will be in a healthy condition in 1912. We should now very much appreciate your kindness if you would send us the answers to the following questions at once, so that we may mail the special envelopes.

"Yours very sincerely,

"THE FINANCE COMMITTEE."

Did your congregation resolve to give the amount suggested by us?.....

If not, how much did it resolve to give for Mission Treasury?
 For Extension Fund? For Synodical Treasury? For
 Relief? Will you use duplex envelopes? How many
 special envelopes do you wish for Mission? Extension?
 Synod? Relief?

Will you observe a Sunday near the first of June to be designated by the Mission Board as Mission Sunday?

Will you observe the first Sunday in October as Church Extension Sunday?

As to the Sunday-school: Did your school resolve to contribute a stated amount to the Mission Treasury? How much?

Will your school observe Children's Reformation Festival?

How many special envelopes do you wish for Missions? Extension? Synod? Relief?

Any other information:

Signed:

The replies received to this communication were, upon the whole, quite satisfactory. Almost one half of the congregations readily voted to give, or at least make a determined effort to give, the amount we had suggested. Several promised to give more. Some expressed keen regrets at not being able to promise the whole amount, but hoped to be able to do so next year. Very many of the letters contained encouraging words of good will, which leads us to believe that after our congregations learn to know the needs of Synod better and are brought to a realization of the fact that each one is an important factor in the upbuilding of God's kingdom, the contributions will flow more freely than in the past. Only ten brethren failed to answer the last letter. In the interest of accuracy we are, however, obliged to say that some promised contributions are very small in proportion to the numerical strength of the congregations making them. We believe that if the pastor and the delegate will tell their congregations of what others are doing, and if the visitor, perhaps, encourages them a little, these also will in time learn to enjoy giving liberally to outside purposes.

It will be observed that your committee made no effort to obtain increased contributions for any other than the four treasuries in which our district is preeminently interested. Our special field is so large, and the other missions are so numerous, that an effort to divide our contributions would, we feared, result in seriously handicapping our English mission work.

The same is true concerning local missions and the various charities. Every congregation is at liberty, of course, to aid in such worthy causes, but it ought not to do so at the expense of our district Mission Treasury. One reason in favor of suggesting definite amounts is, that if a congregation gives so much to the general treasury, it may feel free to aid other causes, without fearing that a duty toward the larger work is being neglected.

Some of our congregations are under heavy expense on account of interest charges on their church debt, and seem to feel that that fact ought to relieve them from liberal contributions to outside benevolences. It seems to your committee that in this respect the relations of a congregation to Synod are similar to those of an individual member to the congregation. As no member buying a new and beautiful home and assuming a mortgage ought to decrease his contributions to his church on that account, so a congregation ought not to give less for synodical purposes, because it has assumed heavy

responsibilities by erecting a costly church for its own use and enjoyment.

Your committee made no appeals through the columns of the *Witness*. Such public appeals do not, as a rule, accomplish the effect desired, and are apt to leave a rather unpleasant effect on readers within and without the church. A statement of the facts directly to the congregations seemed to us the better way.

We would make the following recommendations to your honorable body:

1. That Synod declare whether or not the Finance Committee is to work along similar lines in the future.

2. That Synod appoint the delegates here assembled to act as representatives of Synod in the congregations, and authorize the Finance Committee to appoint such representatives in congregations not having a delegate at this convention.

3. That Synod authorize the committee to write directly to the representative if two letters to the pastor bring no response.

4. That no other board or committee issue an appeal for funds without previously consulting the Finance Committee.

5. a) That every congregation send a financial report similar to the one formerly published in the *Witness* to the secretary or statistician of Synod in the month of January of every year.

b) That these reports be published in the printed Proceedings.

E. F. HAERTEL.

EDW. W. SCHOOF.

D. C. HUCKSOLL.

ACTION.—The recommendations of the Committee on this report “that the Finance Committee be commended for the strenuous and successful efforts in bringing before Synod and promoting so energetically its propositions regarding the systematic contributions of congregations for synodical purposes,” and “that the Finance Committee be encouraged to work along the same lines,” were adopted. The first part of recommendation 2 concerning representatives in the congregations was amended to read as follows: *Resolved*, That the District appoint the delegates here assembled to act as representatives of Synod in their home congregation to keep alive and foster an active interest and zealous participation in synodical affairs and work. The second part of (2) concerning representation in congregations having no delegate at Synod was adopted as recommended in the report of the Finance Committee, likewise recommendations 3 and 4 of the Finance Committee. Recommendations 5 a and b were acted upon under President’s Report.

Report of the Board of Trustees.

Your Board has completed the transfer of the Conover property to the General Body, in conformity with action taken at the last convention of Synod.

The "Conover Committee" notified the Board on March 6, 1912, that it was satisfied, from an examination of the papers, that the title was clear and rested in the English Synod of Missouri, and the execution of the proper conveyance on the part of Trustees of Synod might therefore proceed.

Attorney Edward W. Hamilton, of Buffalo, after a careful study of the situation, prepared the necessary papers to effect the transfer in legal form, with due regard to the laws of North Carolina, and to our standing as a corporate body under the laws of New York State.

The deeds, properly executed by the Board, together with insurance policies and other papers, were forwarded to President Pfotenhauer of the General Body under date of April 26, 1912. He acknowledged receipt under date of April 27, 1912, thus closing the transaction.

In the matter of incorporation as the English District of the General Body, the Board of Trustees begs to recommend:—

That the corporate name be "English District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States."

That incorporation be effected in New York State on account of the favorable nature of the laws covering religious corporations.

That all the members of the Board be chosen from one locality in order to facilitate its work.

That the Board of Trustees be elected for a three-year term, the term of all members expiring on the same date, in order to facilitate a change of location of the Board whenever desirable.

Attorney Hamilton has, at our direction, prepared the necessary certificates, and indicated the procedure to be observed in effecting incorporation. These papers are in possession of President Eckhardt.

THE NIEMANN FUND.

As Trustees of the Niemann Fund we have to report:—

Receipts during the fiscal year:

From Redeemer Church, Detroit, Mich., 18 months' interest on loan	\$ 108.51
Cash balance from last year	191.53
Total cash deposited in Commonwealth Trust Co., Buffalo, N. Y.	\$ 300.04
Balance due on note and mortgage covering Redeemer Church, Detroit, Mich.	1808.47

Total in fund\$2108.51

The Trustees recommend that in future the income from the Niemann Fund be turned into the Church Extension Fund, and that the Board be directed to so remit such funds until further notice.

Respectfully submitted,

THE BOARD OF TRUSTEES.

CHAS. O. ROTHER, *Secretary*.

Buffalo, N. Y., May 17, 1912.

ACTION.—The report, with the recommendations of the Trustees regarding incorporation and the Niemann Fund, were adopted. It

was further *resolved* that Redeemer Church, Detroit, Mich., be urged to pay principal and interest of their loan from the Niemann Fund, and the Visitor of the conference district and a member of the Board of Trustees visit them to this end.

Report of the Literary Board.

1. Your board has edited the *Lutheran Guide*, which appeared without interruption at regular intervals each month.

2. At the request of the Concordia Publishing House, the chairman has supplied the reading matter for the *Lutheran Annual*. We endorse what a reviewer said of this Annual:

"Every Lutheran home should have one of these, and every member should refer to it frequently. Congregations or Sunday-schools would do well to order large quantities and sell them at retail. One of our congregations ordered one hundred and fifty copies and sold every one."

3. A volume of sermons on free texts from the First Sunday in Advent to Pentecost has been prepared by the Rev. Buchheimer. Your committee recommends their publication.

4. We suggest that the Rev. Wm. Dallmann be requested to publish his sermons on the Creed through the Concordia Publishing House.

MARTIN S. SOMMER.

L. BUCHHEIMER.

ACTION.—The report was adopted. The District expressed its earnest desire that the *Lutheran Annual* be introduced into all our homes at an early date. It recommended that Pastor Buchheimer submit his sermons to Concordia Publishing House. The suggestion of the Board regarding Pastor Dallmann's sermons on the Creed was adopted.

Report of Sunday-School Literature Committee.

The Sunday-school Literature Committee begs to make the following report for the year of June, 1911, to June, 1912:—

Soon after session of Synod, the Sunday-school Literature Committee met to organize. The committee instructed one of its members to communicate to the Sunday-school Committee of the Concordia Publishing House the readiness on the part of our committee to cooperate with them in the work of the Sunday-schools. Our committee received a hearty welcome and was invited to attend their meetings and has met thereafter with said committee.

Your committee assisted in selecting the lessons of the Concordia Sunday-school *Leaflets* for the year 1912, and also encouraged the editing of the *Bible Class* studies. As this increased the work of the committee of the Concordia Publishing House, your committee was asked to do part of the work, and is regularly furnishing the English manuscript for the Senior and Junior departments, and also assisting in the work of the Bible studies.

The chairman of your committee has also asked the manager of the Concordia Publishing House to send copies of the Sunday-school *Leaflets* to the churches of the English District, and ask him to state that your committee heartily endorses the *Leaflets*, and is cooperating in the work.

L. BUCHHEIMER.

A. DOERFFLER.

ACTION.—The report was adopted. The District expressed its gratification over the cooperation of the Committee and Concordia Publishing House.

The following recommendations of the Committee on the Report of the Literary Board and of the Sunday-School Literature Committee were adopted: (1) That the English District be given representation on the editorial staff of the *Young Lutherans' Magazine*; (2) that the *Guide* be made the Sunday-school paper for the primary grades, corresponding to the German leaflet, *Fuer die Kleinen*.

It was further resolved that we request that an English Homiletic Magazine be published; if, however, this is not feasible at the present time, the English section of the present homiletic publication be enlarged; also that we request Concordia Publishing House to indicate in the first list of pastors in the *Annual* the language or languages used by them in public worship of the congregation or mission.

Incorporation of District.

Action was unanimously taken merging the Evangelical Lutheran Synod of Missouri and Other States with the English District of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Upon motion of the Rev. Martin Walker, of Buffalo, N. Y., and John M. Scheuermann, also of Buffalo, the following resolution was unanimously adopted on June 27, 1912, in a regularly assembled session: "*Resolved*, That the English District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States become incorporated under Section 15 of Article I of Chapter 53 of the Laws of 1909 of the State of New York, known as the Religious Corporation Law of that State, to be known by the name 'English District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, Inc.'; that the following persons, John M. Scheuermann, Charles O. Rother, and Adolph Peterson, all of the City of Buffalo, Erie County, New York, be the first trustees of such corporation; and that the presiding officer and clerk of this body and of this meeting be, and they hereby are, directed to execute and acknowledge and file a certificate effecting such incorporation in the State of New York."

The District resolved furthermore to request the General Body, unless the General Body sees fit to change its constitution, to recognize our incorporate name, "English District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States."

Relief Fund.

Your Committee on Relief Fund begs to report that it finds the following regulations in the *Synodalhandbuch* of the General Body on pages 111—113:

"Every District Synod assumes charge of the support of its impoverished, sick, and superannuated pastors and teachers, as well as of the poor widows and orphans of pastors and teachers, and of needy congregations, and regards this duty as a synodical matter.

"A District Synod regards those pastors, teachers, widows, and orphans as entitled to assistance who became in need of assistance in the territory of that District Synod, even though they may have later moved into the territory of another district synod.

"§ 1. Every District Synod is to establish a special treasury and a special committee for the support of impoverished, sick, and superannuated pastors and teachers, as well as of the poor widows and orphans of pastors and teachers.

"§ 2. The members of this committee are, if possible, to live near one another, and are to be elected at the same time, and in the same manner, as the other officers of the District Synod.

"§ 3. All requests for assistance are to be sent to this committee, and all money collected for such purposes is to be placed at the disposal of this committee by the treasurer of the District Synod.

"§ 4. The committee is to investigate carefully every request for assistance, and, on the basis of this investigation, is to publish an estimate of the money needed during the ensuing year, and solicit the necessary funds. In general, the committee is to restrict itself to the stipend as already fixed—\$100.00 a year for a widow and \$20.00 for each child under twelve years. However, the committee has full authority to increase or decrease these donations as circumstances may dictate, and to forward the money to the interested persons.

"§ 5. The committee is to make report to the District Synod at its convention, or to the delegates of the District Synod at the convention of the General Body.

"§ 6. Every District Synod expresses it to be its duty, and declares its willingness, in case of necessity, to aid in supporting members of other District Synods.

"§ 7. Consequently, it is necessary that also the General Body elect a committee for the Support Fund.

"§ 8. This committee, just as the District Synod committee, is to consist of three members who live near one another, and is to be elected at the same time, and in the same manner, as the other officers of the General Body.

"§ 9. The committees of the District Synods are to apply to this committee of the General Body in case need arises in the District Synod.

"§ 10. It is the duty of the committee of the General Body to enter into negotiations four times a year with the committees of the District Synods, and, by means of whatever surplus may be found in the relief funds of various district synods, to meet the deficits that may exist in the relief funds of other District Synods.

"§ 11. The committee of the General Body is to make report at the meeting of the Delegate Synod."

Your Committee calls attention to these regulations as having application to our Relief Fund, unless some agreement to the contrary is made. Your Committee recommends:—

1. That in Section 4 the words "twelve years" be changed to "fifteen years."

2. That the District Synod state whether it understands that its Relief Fund is to be administered in conformity with Sections 6 to 10.

3. That the names of those receiving aid from this Fund be not published.

4. That the mode of procedure in the investigation of cases of need be left to the discretion of the Committee. For its guidance the Committee has drawn up enclosed information blank for use in these cases.

5. That the efforts of the Finance Committee to raise regular contributions for this Fund be commended.

The treasurer's report follows:—

Receipts to June, 1912\$1063.73

Disbursements: None.

Balance on hand\$1063.73

GEO. A. ROMOSER, *Chairman*.

FR. W. SEBELIN, *Secretary and Treasurer*.

HERMAN BENHOFF.

ACTION.—After adopting recommendation (1) of the Relief Fund, on account of the lack of time, it was resolved to postpone further action on this report till the next convention.

Proceedings of Synod.

The Secretary reported that 1,500 copies of the last proceedings were ordered by him at a cost of \$135.00. There was realized from their sale \$120.44. At the present time there is still outstanding the sum of \$6.48.

The Committee on report of the Secretary stated the following:—

"We have examined the Secretary's report, and also audited his account and found it correct.

"We recommend that the Treasurer of the District be authorized to pay the deficit.

"We recommend furthermore that the Secretary's request be

granted and that Synod elect some one else to take charge of the distribution of the proceedings."

Report and recommendations adopted as a whole.

It was resolved that the statistician hereafter attend to the sale of the proceedings.

The Secretary was directed to collect the outstanding money.

Statistics.

In accordance with the recommendation by the President in his report, the office of Statistician for our District was continued. Each congregation is to send to him, by end of February of each year, a complete statistical report, including contributions for home purposes and synodical benevolences. The form in use in the General Body, with necessary changes, is to be used. The editors of the *Witness* are requested to publish these statistics; the General Body, which now controls the *Witness*, is to be petitioned to this effect. In the case of such congregations as do not send in statistics as requested, the District authorized the Statistician to write directly to the District's representative in the congregation when communicating with the pastor.

Affairs of the General Body.

Vice-President Miller addressed the convention on the work and needs of the General Body. He especially called attention to the large deficit in the Synodical Treasury. Great demands are made upon this treasury; thousands of dollars are needed to carry on the work of the General Body in maintaining the colleges and seminaries, salaries, etc. He reported a present deficit of \$40,000, and urged that effective steps be taken by our District to help to liquidate this debt and increase the income of the Treasury. He also dwelt upon the crying need of more ministerial students; the demand is far greater than the supply. He earnestly requested that pastors and laymen seek for fit young men in their home church willing to consecrate themselves for this great work of the Lord.

ACTION.—It was resolved that our congregations be requested to give a special contribution as soon as possible towards wiping out the deficit in the General Synodical Treasury.

General Church Extension Fund.

The Commission which administers this Fund requested the Districts of the General Body to give this fund earnest consideration, and to take action regarding contributions to the same. This matter was referred to a special committee; the recommendation of this committee that at least one offering be lifted by our congregations was referred to our Finance Committee.

By-Laws and Regulations.

The English District resolved to adopt the practice of the other Districts, and elect officers this year to serve for a term of three years.

Hereafter, at our conventions a register is to be provided for recording names of pastors and delegates, their home addresses and their addresses during the sessions.

The District resolved that all excuses for arriving late or leaving before close of convention must be made in writing, with reasons assigned.

In future, the communion service is to be held at the opening service of the convention.

It was resolved as a rule that one of the professors of Concordia College attend the convention of the English District; his expenses are to be paid by the District.

A Protest against an Action of President Taft.

Some time ago the United States Government purchased the Roman Catholic Indian Schools. The teachers continued in their positions without civil service examination as required by statute, receiving their salaries from the government treasuries, and continuing furthermore to wear their distinctive religious garb; they were also permitted the use of these buildings after school hours for their religious instruction. After several months had passed, Indian Commissioner Valentine issued an order forbidding the wearing of distinctive religious garb in these schools after September 1, 1912. This caused a tempest on the part of the Roman Catholic Church; they appealed to President Taft, who forthwith ordered that it be suspended pending a further investigation. In the spring, opportunity was given both sides to be heard. Nothing, however, has been done; the order stands suspended. Meanwhile, the religious garb is still worn. The English District, as many of the other Districts, felt constrained to address the following protest to President Taft:—

TO THE PRESIDENT OF THE UNITED STATES:—

We, the undersigned body, in convention assembled in the city of Baltimore, beg to submit herewith our humble, but emphatic protest against the action of your Excellency in revoking the order of Commissioner Valentine of January 27, respecting religious insignia in the Government Indian Schools, and we hereby respectfully request you to affirm said order (Circular No. 601) for the following reasons:—

1. The order issued by Commissioner Valentine states in its opening words that it is "in accordance with that essential principle in our national life, the separation of Church and State," which is also professed in your suspension of the order of Commissioner

Valentine. If this basic principle is to be upheld, Commissioner Valentine deserves the cordial support of every citizen in the United States in his honest effort.

2. The order itself states that it is supplementary. According to the existing regulations, sectarian teaching was forbidden; this order forbids this sectarian teaching to be presented to the eye by insignia or garb, the consequences of which were well proved in the Lima School case (November 29, 1900) in the decision of the Appellate Division of the Supreme Court of New York. Every evil which the opinion of this court found in the insignia and garb in the public schools of New York is found in the Indian Schools.

3. In suspending the Commissioner's action on the ground that it "almost necessarily amounts to a discharge from the Federal service of those who have entered it," you omit to say that those concerned (priests and nuns wearing the garb and insignia of their churches) came into the Federal service irregularly, "by ruling of the Civil Service Commission or by executive action." The legality of this whole process we doubt very much, supported by most competent legal authorities. The fact that such a condition existed for years does not justify your Excellency in permitting this illegal situation to continue, but it should have been removed and made to conform to the recognized law. There was no necessity for "giving persons directly affected an opportunity to be heard," as the persons concerned knew the action of the Government, and that it was against the "Supreme Law."

In view of these facts, we respectfully insist that Commissioner Valentine's order be sustained and affirmed wherein he endeavored to correct a favoritism to one church, which he, in duty bound to the "Supreme Law of the Land," was required to do. We appeal to you as President of these our United States, and in view of the fact that you have assumed the sworn duty to enforce this "Supreme Law," to allow the Commissioner's order afore-described to stand and to be duly executed.

Respectfully, _____

A copy of this letter was also ordered to be sent to Secretary of the Interior Walter L. Fisher.

The fearless action of Commissioner Valentine was commended, and a letter to this effect was adopted and ordered to be forwarded to him.

Resolution of Thanks and Sympathy.

A rising vote of thanks was extended to the retiring President, H. P. Eckhardt, who for so many years faithfully discharged the duties of his office.

Thanks were also voted to Vice-President Miller and Prof. Dau for honoring us with their presence and for their helpful participation

in our discussions; to the essayist, the Rev. W. Dale; to the pastors who preached before Synod, Pastors J. W. Miller, John Fritz, F. Kuegele, O. C. Kreinheder; to the Rev. Theo. Sorge, of Jackson Square Church; to the ladies who supplied the midday meal; to the choir for their musical service; to the members of Jackson Square and of other Lutheran churches for their warm hospitality.

Greetings were received through Vice-President Miller from the President of the General Body, the Rev. F. Pfotenhauer. These were heartily reciprocated, and the wish expressed that the President honor us with his presence at one of our conventions.

Appropriate obituary resolutions were passed on the death of Pastor Paul Bischoff, "a zealous preacher of the Gospel and a dear coworker in the Lord's kingdom." Expressions of sympathy were directed to be sent to his bereaved wife and parents.

Miscellaneous Matters.

The Mileage Committee reported that \$90.33 was received from our congregations for this fund, which was distributed as directed by Synod's rules.

The minutes of the various conferences were examined, and found to be in accordance with the Holy Scriptures and the confessional writings of the Lutheran Church.

Pastor G. C. Franke and Teacher C. H. Heintzen, upon their request, were granted a dismissal to the Southern District.

Congregations are to be requested to send, if possible, as delegates persons interested and active in Sunday-school work. The President of Synod is to outline a program for a special meeting for the purpose of discussing Sunday-school matters.

Ten sessions and two pastoral conferences were held during the time of the convention.

On Thursday evening, there was a choir concert and organ recital, and on Saturday afternoon an excursion to the Naval Academy at Annapolis for the entertainment of the convention.

Next Convention.

The next convention of the English District, D. v., will be held in the Church of the Redeemer, St. Paul, Minn., in the year 1913. The exact date will be set later.

Adjournment.

The first convention adjourned at 12.30 o'clock, Tuesday, July 2d, with singing of hymn and prayer, and benediction by the President.

SOLI DEO GLORIA.

PROCEEDINGS
of the
Second Convention
of the
ENGLISH DISTRICT
of the

Synod of Missouri, Ohio, and Other States,

held at

St. Paul, Minn., June 16 to 22, 1915.



ST. LOUIS, MO.
CONCORDIA PUBLISHING HOUSE.
1915.

ENGLISH DISTRICT
of
Synod of Missouri, Ohio, and Other States.

OFFICERS.

President: Rev. J. Adam Detzer, 503 Iroquois Ave., Detroit, Mich.
First Vice-President: Rev. O. C. Kreinheder, 630 Carroll Ave., St. Paul, Minn.
Second Vice-President: Rev. Martin Walker, 61 Dodge St., Buffalo, N. Y.
Secretary: Rev. J. Frederic Wenchel, 228 Morgan St., Washington, D. C.
Treasurer: Mr. Edward H. Engler, 5522 Waterman Ave., St. Louis, Mo.

TRUSTEES.

Mr. J. M. Scheuermann, *Chairman*, 127 Walden Ave., Buffalo, N. Y.; Mr. Chas. Rother; Mr. A. Peterson.

MISSION BOARD.

Rev. E. F. Haertel, 2130 Cortez St., Chicago, Ill.
Rev. G. Schuessler, 6040 Princeton Ave., Chicago, Ill.
Mr. L. Klein, 5748 W. Superior St., Chicago, Ill.

MISSION BOARD OF SOUTHEASTERN CONFERENCE DISTRICT.

Rev. Prof. H. B. Hemmeter; Rev. G. Mennen; Mr. C. S. Coyner.

FINANCE COMMITTEE.

Rev. E. C. Fackler; Mr. A. J. Meier; Mr. Julius Loeffler. — Mr. Herman Kunding, *Controller*.

RELIEF FUND COMMITTEE.

Rev. W. C. Burhop; Mr. Chas. A. J. Miller; Mr. Philip Treide.

COMMITTEE ON PUBLICATION.

Rev. L. Buchheimer; Rev. A. Doerffler.

COMMITTEE ON MINISTERIAL EDUCATION.

Rev. H. P. Eckhardt; Rev. Wm. H. Dale; Mr. A. E. Succop.

**GENERAL OFFICERS OF SYNOD OF MISSOURI, OHIO, AND
OTHER STATES.**

President: Rev. F. Pfotenhauer, 415 W. 62d St., Chicago, Ill.
First Vice-President: Rev. J. W. Miller.
Second Vice-President: Rev. P. Brand.
Third Vice-President: Rev. H. Speckhard.
Fourth Vice-President: Rev. J. Hilgendorf.
Secretary: Rev. Prof. R. D. Biedermann, Concordia Seminary, Springfield, Ill.
Treasurer: Mr. E. Seuel, 3558 S. Jefferson Ave., St. Louis, Mo.

Publication Concern: Concordia Publishing House, St. Louis, Mo.

PROCEEDINGS.

The Second Convention of the English District was held in Redeemer Church, St. Paul, Minn., the Rev. O. C. Kreinheder, pastor, June 16 to 22, 1915. On Wednesday morning there was an opening service with Holy Communion; the First Vice-President of Synod, the Rev. J. W. Miller, preached the sermon; the Rev. L. Buchheimer made the confessional address. A pastoral service was held on Friday evening; the sermon was delivered by the Rev. C. C. Morhart. On Sunday, Redeemer Church celebrated its twenty-fifth anniversary; the sermon of the morning service was preached by the President of our District, the Rev. J. A. Detzer, the first pastor of the Church; Prof. W. Dau preached the sermon at the evening service. The attendance at the convention was as follows: Professors and pastors present, 50; lay delegates present, 30; teachers present, 1. There were 27 professors and pastors absent; 33 parishes failed to send lay delegates; 2 teachers were absent.

ROLL.

a = absent; *l* = late; *d* = departed before close; *e* = excused; *n* = no excuse received; *r* = received into membership.

PASTORS AND DELEGATES (Voting).

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Bailey, J. M.	Oak Park, Ill. (Trinity)	L. Klein
Bente, Paul F. <i>r</i>	Baltimore, Md. (Emmanuel)	<i>a e</i>
Bernhard, C. H.	Dallas, Tex. (Trinity)	<i>n</i>
Bonnet, A. T.	Strasburg, Ill. (Grace)	Chr. Kircher
Buchheimer, L.	St. Louis, Mo. (Redeemer)	Geo. Schroeter
Burhop, W. C.	Baltimore, Md. (Redeemer)	<i>a e</i>
Crouse, A. L. <i>a e</i>	Charlottesville, Va. (Emmanuel)	<i>a e</i>
Czamanske, W. M.	Sheboygan, Wis. (St. Mark's)	O. Kaufmann <i>d e</i>
Dale, Wm. H.	Pittsburgh, Pa. (Trinity)	A. F. Stamm
Dallmann, Wm.	Milwaukee, Wis. (Mount Olive)	Ad. Fischer
Damschroeder, C. <i>a e</i>	San Diego, Cal. (Grace) <i>r</i>	<i>a e</i>
Detzer, J. A.	Detroit, Mich. (Christ)	John Sherman
Dobbyn, Dr. T. H. <i>n</i>	Oakmont, Pa. (Redeemer)	<i>n</i>
Doerfler, A. <i>d e</i>	St. Louis, Mo. (Pilgrim) <i>r</i>	<i>a e</i>
Eckhardt, H. P. <i>d e</i>	Pittsburgh, Pa. (St. Andrew's)	A. E. Succop <i>d e</i>
Fackler, E. C.	Detroit, Mich. (St. Andrew's)	Emil Knorr
Graebner, J. R.	Fort Wayne, Ind. (Redeemer)	Chas. F. Prange
Haertel, E. F. <i>l e</i>	Chicago, Ill. (Christ)	L. W. Petersen
Hahn, A. <i>n</i>	Pendleton Co., W. Va. (Mitchell's; Probst's; Sugar Grove)	<i>n</i>
Hanser, A. R. <i>G r l e</i>	Brooklyn, N. Y. (Our Savior)	<i>a e</i>
Haserodt, E. V.	Chicago, Ill. (Faith) <i>r</i>	H. Schultz
Heinicke, M. J. <i>r</i>	Newton, N. C. (St. Stephen's; Augustana)	<i>a e</i>
Henry, P. C. <i>n</i>	Catawba Co., N. C. (Immanuel)	<i>n</i>
Jesse, E. L. R. <i>l e</i>	St. Louis, Mo. (Mount Calvary)	G. C. Stolle
Kaub, A. H.	Chicago, Ill. (Windsor Park) <i>r</i>	W. Hutschenreuter
Kenrich, C. H.	Glen Ellyn, Ill. (Grace)	P. Riemschnitter
Koerber, A. <i>a e</i>	New York City (Grace)	<i>a e</i>

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Kreinher, O. C.	St. Paul, Minn. (Redeemer)	Wm. L. Weber
Kreinher, O. W. <i>ae</i>	Lancaster, Pa. (Mount Calvary)	<i>ae</i>
Kroencke, F.	Cincinnati, O. (Our Savior)	<i>ae</i>
Kuegele, F. <i>ae</i>	Crimora, Va. (Coyner's)	E. Simantel
Kuegele, M. F. <i>rae</i>	Catawba Co., N. C. (St. Peter's; St. Paul's)	<i>ae</i>
Lindemann, P.	Jersey City, N. J. (Grace)	Fr. C. Lang
Long, G. E. <i>n</i>	Newton, N. C. (Mount Olive)	<i>n</i>
Luley, F.	Milwaukee, Wis. (Faith)	Ed. Heidel
Mennen, G. E. <i>le</i>	Catawba Co., N. C. (St. John's; Bethel)	<i>ae</i>
Merz, A. G.	East St. Louis, Ill. (Trinity)	J. Joergensen
Morhart, C. C.	Cleveland, O. (Redeemer)	<i>ae</i>
Muhly, H. C. <i>le</i>	Elyria, O. (Grace)	<i>n</i>
Oberschulte, F. <i>r</i>	St. Paul, Minn. (Our Savior) <i>r</i>	—
Oehlschlaeger, R. P. <i>ae</i>	N. Tonawanda, N. Y. (Redeemer)	<i>ae</i>
Paar, E. H. <i>ae</i>	Harrisburg, Pa. (Calvary)	<i>ae</i>
Pannkoek, O. H. <i>ae</i>	Brooklyn, N. Y. (Good Shepherd)	<i>ae</i>
Peters, W. D. <i>r</i>	Asheville, N. C. (Emmanuel)	<i>ae</i>
Pfeiffer, J. F. <i>le</i>	Boston, Mass. (Bethlehem)	<i>ae</i>
Prange, H. W.	Minneapolis, Minn. (Mt. Olive)	Hugo Lenske
Rodgers, J. H.	Rader, Mo. (St. Paul's; Trinity; Emmanuel)	<i>ae</i>
Ruesskamp, C. H.	Detroit, Mich. (St. Mark's)	H. Kunder
Schuessler, G. <i>le, de</i>	Chicago, Ill. (Redeemer)	F. W. Roepstorff
Schumm, F. C. G. <i>ae</i>	New York City (Redeemer)	<i>ae</i>
Schuth, C. J. <i>r, de</i>	Freeport, Ill. (Redeemer)	K. Landgraf
Schwankovsky, E. L.	New York City (Holy Trinity)	<i>ae</i>
Sommer, M. S. <i>de</i>	St. Louis, Mo. (Grace)	Ed. H. Engler
Sorge, Th. C.	Baltimore, Md. (Jackson Sq.)	<i>ae</i>
Steinhoff, H. C. <i>r</i>	Chicago, Ill. (St. Paul's) <i>r</i>	W. C. Hinrichs
Tong, Alb. T.	Detroit, Mich. (Redeemer)	<i>ae</i>
Wagner, L. M.	Gravelton, Mo. (Trinity)	Geo. Hovis
Wahl, A. C. M. <i>ae</i>	Pittsburgh, Pa. (Grace)	<i>ae</i>
Walker, M.	Buffalo, N. Y. (Calvary)	Oliv. Kreinher
Weinlaeder, B. <i>ae</i>	Grantwood, N. J. (Trinity)	<i>ae</i>
Wenckel, J. F.	Washington, D. C. (Christ)	<i>ae</i>
Witte, J. H.	Cleveland, O. (Grace)	R. E. H. Dankworth
Yount, J. F.	Akron, O. (Concordia)	<i>ae</i>
	Conover, N. C. (Concordia)	C. S. Coyner
	Springdale, Ark. (Salem)	

PASTORS AND PROFESSORS (*Advisory*).

Auping, A. W. <i>an</i>	Haentzschel, A. <i>ae</i>	Keisler, S. S. <i>n</i>
Blanken, Theo. <i>n</i>	Hahn, Theo. J. <i>ae</i>	Kenrich, P. G. <i>ae</i>
Coyner, Mart. <i>r, ae</i>	Hemmeter, H. B.	Kreyling, A. L.
Decker, F. <i>r, ae</i>	Hilgendorf, R. <i>r</i>	Ross, E. <i>r</i>
Goodman, D. A. <i>n</i>	Jesse, F. W. C. <i>n</i>	Smith, C. O. <i>ae</i>

TEACHERS (*Advisory*).

Becker, L. H. <i>a</i>	Simantel, E.	Woehlke, H. J. <i>ae</i>
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VISITORS.

Many professors and pastors of our Synod and of the Norwegian Synod from the vicinity were present, and were welcomed by the chairman. There was also a good attendance of the local laity.

DOCTRINAL ESSAY.

By the REV. MARTIN WALKER.

Christian Stewardship.

I. THE SCOPE OF STEWARDSHIP.

1. God is the absolute Owner of all material and spiritual wealth.
 - A. He is the Creator of all things.
 - B. He is the Preserver of all things.
 - C. He, therefore, is Lord over, and absolute owner of, all material and spiritual wealth.
2. Man owns nothing; but what he is and whatever he holds he has received from God, and holds it all simply in trust.
 - A. The prevalent false view and the wrong language employed.
 - B. The Scriptural conception.
3. Since man is only a steward, he is accountable to his Master for all that he does.
 - A. The underlying principle of this law is readily recognized and universally acknowledged in earthly relationship as between owner and steward.
 - B. This law as between God and man is clearly enunciated in the Scriptures, particularly so by Christ Himself.

II. CHRISTIANS ARE IN A PECULIAR SENSE GOD'S STEWARDS.

1. The unregenerate are not able to serve God acceptably as stewards.
2. Christians are God's stewards in a peculiar sense, because —
 - A. God has in Christ chosen, redeemed, and sanctified them for His service.
 - B. He has made them stewards over spiritual as well as over material wealth.
 - C. Christians are such as have recognized their calling and accepted their privileges and obligations as God's stewards.
 - D. They, therefore, must earnestly endeavor to meet the requirements of stewards, to wit: be wise and faithful.

III. SOME PRACTICAL ASPECTS OF CHRISTIAN STEWARDSHIP.

1. The consecration of one's own personality, involving the right employment of physical and mental health and strength; right application of special talents; right use of time and opportunity.
2. The stewardship of money.
3. Christian giving: motive, method, purpose, amount. — The question of the tithe.

IV. SOME RESULTS OF A FAITHFUL EXERCISE OF CHRISTIAN STEWARDSHIP.

1. The more direct and discernible —
 - A. On the home church.
 - B. On the missionary work of the Church.
2. The more indirect, yet no less certain —
 - A. On the faithful steward himself.
 - B. On other Christians.

Introduction.

"Christian Stewardship" is the theme before us for our consideration. To the essayist this subject has appeared peculiarly timely. On the one hand, we see the great work of the Church hampered by lack of funds; on the other, the increasing wealth of our members. On one side are the crying needs of the mission-fields white unto the harvest; on the other, Christian people rich in God's spiritual gifts, yet not sufficiently aroused to their duty of sharing these benefits with those still in darkness and in the shadow of death. On the one hand, we find many destitute of the very necessities of life; on the other, large numbers living in luxury and wastefulness.

A lively conception of our God-willed relation to our temporal possessions and our spiritual benefits will revolutionize our attitude toward our needy brother.

May, then, also this study of the God-inspired Scriptures be profitable, so that we may become better furnished at least unto some good work. May the Spirit of God so guide our deliberations that our knowledge may be enriched, our consciences quickened, our wills made more pliable, our hearts enlarged, our hands opened wider, our accounts with God improved, our neighbor helped, and the kingdom of God advanced on earth: all this for the sake of our adorable Redeemer, Jesus Christ, "who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

I. The Scope of Stewardship.

"In the beginning God created the heaven and the earth." An appreciation of the large truth contained in this first statement of God's revealed Word is fundamental to a correct conception of man's relation to God, as well as of man's relation to the things that are in his possession.

Every thinking man must ask himself the question: Whence am I, and whence are the things in my possession? And here is the answer: From God.

"In the beginning God created the heaven and the earth": that

includes all material and spiritual beings, all inanimate as well as animate objects. All have come from the hand of God. In teaching the deity of Jesus Christ, the Scriptures declare: "By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." (Col. 1, 16.) And again: "All things were made by Him, and without Him was not anything made that was made." (John 1, 3.) We reject the teachings of a science falsely so called that man and the natural objects about him have come into their present forms of existence by processes of evolution. The claim of an evolution of species, especially of the highest forms of life from the lowest, is a hypothesis, a guess, pure and simple, without one scientifically observed fact to build upon. No; "in six days the Lord made heaven and earth" (Ex. 31, 17); "and God saw everything that He had made, and, behold, it was very good" (Gen. 1, 31). "*Thus* the heavens and the earth were *finished*, and all the host of them." (Gen. 2, 1.) — What Genesis teaches Revelation confirms. The four and twenty elders that cast their crowns before the throne of Him who liveth forever and ever are saying: "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. 4, 11.) And Paul declared to the Athenian philosophers: "God . . . made the world and all things therein." (Acts 17, 24.) "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11, 3.) Man himself, all the higher and lower forms of animals, all the material and inanimate objects, came from the hand of the almighty Creator, Father, Son, and Holy Ghost. Evolution has added nothing. Neither has the labor of man added anything. Man can and does take the raw materials furnished by God in nature, and fashion them into new forms for special purposes. Man can discover, and has discovered, forces in nature, previously unknown or not understood, such as electricity, and employ them in his service. But in all the centuries since the foundations of the world were laid, in all the centuries that man has lived and labored, schemed and struggled, nothing new has been added to the sum total of material wealth furnished by God. Man can fashion, or he can destroy, but he cannot create. — The bearing which this has upon stewardship is quite evident, and is treated later.

As God is the Creator, so is He also the *Preserver* of all things.

Directly or indirectly, by immediate or mediate action, the Triune God preserves and continues what He created in the beginning. In setting forth the deity of Christ, the apostle declares: "By Him all things consist" (Col. 1, 17), that is, by Jesus Christ all things are held together or preserved, "upholding all things by the word of His

power" (Heb. 1, 3). That the universe is still in order, that the earth is still a fit place for man's abode, that all has not gone to wreck and ruin: this is to the credit of the Lord and not of man.

It is by virtue of the Creator's command: "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind" (Gen. 1, 11), that man and all the animals can find their sustenance. It is by reason of God's faithful keeping of the covenant made with Noah: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (Gen. 8, 22), that we still get all that we need to support this body and life. Quite unconsciously, perhaps, even the ungodly are continually acknowledging this to be true. In commerce and trade reports, whether issued by Government or stock markets, whether discussed on the exchange or in newspapers, reference is always made to the crops, either to those garnered in, or to the prospective harvest. As the crops, so the trade, and so the material welfare of the people. But who determines the crops?

Observe what Paul and Barnabas told the people of Lystra, who, in view of the miracle wrought in their midst by these apostles, were about to give to men the credit that belongs alone to God: "God left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." (Acts 14, 17.) And what Paul preached at Athens is still true to-day: "He"—the Lord—"giveth to all life and breath and all things," and, "In Him we live, and move, and have our being." (Acts 17, 25, 28.) The food upon our tables and the clothing and shoes upon our bodies, whilst in a measure the result of man's labor, are, in the last analysis, the gifts of God.

Back of the loaf is the snowy flour
And back of the flour the mill;
And back of the mill are the wheat
and the shower
And the sun and the Father's will.

Whoever accepts this twofold truth, that God is the Creator of all things, and that God is the Preserver of all things, must then admit that the same *God is the Lord over, and absolute owner of, all this wealth*. Not only is this a logically correct deduction, but the fact of God's continued ownership is directly and indirectly taught in Scripture. Indirectly in so far as we do not read anywhere that God transferred His lordship or ownership to man. It was Satan who, in tempting Jesus, pointed to the "kingdoms of the world and the glory of them" and said: "All these things will I *give* thee"; but such language is not quoted as spoken by God to man. When God placed Adam, yet in the state of innocence, into the garden of Eden, He did not convey to him the title of ownership, but we read: "The

Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2, 15); and when man proved himself unworthy of this trust, God removed him from the place. Search the records of the Old and New Testaments, nowhere do you find turned over the title deeds to a foot of earth or to any other created thing. Moreover, God directly announces His universal ownership: "For every beast of the forest is Mine and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine and the fulness thereof." (Ps. 50, 10—12.) "The silver is Mine, and the gold is Mine, saith the Lord of hosts." (Hag. 2, 8.) "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." (Ps. 24, 1.) When Melchizedek blessed Abram, he said: "Blessed be Abram of the most high God, possessor of heaven and earth." (Gen. 14, 19.) And a moment later righteous Abram acknowledged this ownership of God, when, in rejecting the offer of the king of Sodom, he declared: "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth." (Gen. 14, 22.)

A corollary to the absolute ownership of God is *the stewardship of man*. Granted that God by right of creation and preservation is the Lord and owner of all, it necessarily follows that

Man owns nothing; but what he is and whatever he holds in his possession he has received from God, and holds it simply in trust.

Yet how little is this truth observed in daily life! How prevalent is the opposite view! Men have spoken, and men still speak, of the possessions which God has entrusted to them as being their very own, as belonging to them, that they might do therewith as they see fit. Forgetting that God furnishes, first of all, the working power of body and mind, the ability to labor and to earn, men credit themselves with the product of their toil, and with the increase accruing from their investments. On such a false premise they quite naturally build the theory of the right to use their money and their goods according to their own pleasure.

Nebuchadnezzar, king of Babylon, proud and vainglorious, felt secure in his position, and, taking all credit to himself, boasted: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" (Dan. 4, 30.) But while he yet spake, lo, he heard the voice from heaven: "The kingdom is departed from thee." Thereafter he had his dwelling with the beasts of the field, until he had learned "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. 4, 32.)

The lesson thus taught by the King of heaven to the king of Babylon has since been learned by many of the high and mighty, as well as of the more lowly, only by bitter experience.

The false view of the ungodly is so incorporated into the common language that God's own children, who have learned better, are misled to adopt such unscriptural talk. As language first is the expression of thought, so, when expressions once formulated have become current, they, in turn, react upon the minds of men, and help to determine thought and to shape views. Thus God's children use such expressions as "my property," "my money,"—expressions that cannot be avoided,—but by them are easily led to make the inference: "I may do with my money as I see fit," forgetting that possession does not necessarily imply ownership.

But back of this faulty conception and wrong speech is the innate pride and selfishness and self-will of man, which even in the regenerate is not wholly subdued. The warning words spoken by God to His children of old need ever and again to be repeated: "Beware that thou forget not the Lord, thy God, . . . lest, when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord, thy God, and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord, thy God; for *it is He that giveth thee power to get wealth.*" (Deut. 8, 11. 12—14 a. 17. 18.)

The Scriptural conception regarding man's earthly possessions is not that of ownership, but of trusteeship, or stewardship.

After God had used King David for the accomplishments of great things in Israel, David returned all glory to God, whose servant he had been; and in blessing the Lord before all the congregation, David spake thus: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious name." (1 Chron. 29, 11—13.) But not content with such expressions of praise to God alone, David continues: "But who am I, and what is my people, that we should be *able* to offer so willingly after this sort? for *all things come of Thee*, and OF THINE OWN HAVE WE GIVEN THEE. For we are strangers before Thee, and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding. O Lord, our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own." (1 Chron. 29, 14—16.) Here is a beautiful acknowledgment of stewardship. We are but sojourners; none is abiding; we ourselves and our goods belong to

God; strictly speaking, we "give" nothing to God, even in our offerings to Him; we merely return what we have received, and what rightly belongs to the Lord.

But the Scriptures apply this truth of stewardship not only to our material, but also to our intellectual and spiritual possessions. King Nebuchadnezzar found Daniel and his companions "in all matters of wisdom and understanding . . . ten times better than all the magicians and all the astrologers that were in his realm." Why? Because "God gave them knowledge and skill in all learning and wisdom." (Dan. 1, 17—20.) And how did Daniel and his companions regard and use these gifts of God? Did they boast of them as their own acquisitions? Did they use them for selfish ends, for self-aggrandizement, perchance for usurpation of power? Nay; rather, they realized that they had received these gifts of God in trust, and therefore used them according to His directions. In his prayer to God, Daniel says: "Blessed be the name of God forever and ever; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding." (Dan. 2, 20. 21.) What a lesson! How we all need this reminder!

"Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4, 7.) In these words the great Apostle not only warns against unseemly glorying, but at the same time makes acknowledgment of natural and spiritual gifts as endowments of God, to be held in trust, and to be used for God's honor and the neighbor's welfare; as appears more clearly when we note that these words closely follow his statements about stewards: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man may be found faithful." (1 Cor. 4, 1. 2.)

In the light of these and other Scripture passages we must declare that all life is a stewardship; that not only man's material possessions, but that the physical, intellectual, and spiritual energies, differing in degree in different individuals according to natural endowment and also according to opportunity for development, are a trust for which each must give account.

From the twofold truth, that God is the absolute owner of all, and that man holds simply in trust all that he has received, there follows necessarily the law that *man as a steward is accountable to his Master how he uses his goods.*

Now the underlying principle of this law is readily recognized. As a matter of fact, this principle is universally acknowledged in earthly relationship as between trustor and trustee, owner and steward, employer and employee. It is part of the common law of every

civilized country that a trustee must employ the trust funds according to the will of the trustor; that a steward must use his master's goods not for himself, but only for his master and as directed, and must ever be prepared to give an accounting; that an employee must rightly use and preserve the materials belonging to his employer, and must faithfully employ his strength and skill for the benefit of his employer during all the hours for which the latter pays him.

And this law of stewardship is clearly taught in the Scriptures, and particularly by Jesus Himself, as applying to man's relation to God.

The law obtaining among men: "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Luke 12, 48), Jesus applies to the human servant in the service of his divine Lord. The rich man whose grounds brought forth plentifully, and who said to his soul, "Take thine ease, eat, and be merry," was startled by the voice of God: "Thou fool, this night thy soul shall be required of thee; then, whose shall those things be which thou hast provided?" (Luke 12, 16 ff.) And Christ upon that parable makes the general application: "So is he that layeth up treasure for himself, and is not rich *toward* God." To be rich toward God (*eis Theon*) implies, first of all, to be rich *in* God, to have accepted in faith the riches of grace in Christ, to have laid hold on heavenly treasures. But to be rich *toward* God surely means also to be "rich in good works, ready to distribute, willing to communicate" (1 Tim. 6, 18), in other words, to give proof of gratitude toward God by abundant love toward the neighbor. The root sin to which Jesus points in this parable is covetousness; but by reason of that covetousness the rich man failed of his stewardship; he sought only to make a fortune for himself, instead of using his entrusted wealth for God.

In the parable of the Foolish Rich Man, Christ reveals the steward's relation to God. In the story of the Rich Man and Lazarus (Luke 16, 19 ff.), Christ points out the steward's relation to his fellow-men. The one apparent sin of the rich man was that, while he himself "fared sumptuously," he distributed nothing to the needy. This faithlessness in his stewardship revealed, of course, the condition of his heart, lack of faith and love. When the rich ruler came to Jesus (Luke 18, 18 ff.) with the conceit that he had kept all the commandments from his youth, and asked, "What shall I do to inherit eternal life?" he received this reply, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." By that answer Christ not only uncovered the ruler's lack of love to his neighbor, but also his lack of supreme love toward God, and thus also his false attitude toward his possessions. He really did not possess his wealth; it possessed him. His heart was in his possessions. Thus

he also failed of his stewardship. "Sell—distribute": the general lesson of this specific command is that all men should think of their possessions as belonging to God, to be used or disposed of absolutely according to His bidding.

From Christ's parable of the Unjust Steward (Luke 16) we get these features of stewardship:—

(1) The rich man: representing God, to whom alone belong all things.

(2) The steward: representing man, who holds everything in trust.

(3) The very fact that the steward had opportunities to waste his lord's goods, and to have crooked dealings with his lord's debtors, reveals the confidence and the degree of liberty which the lord had granted his steward. Stewards are confidential agents. Thus the Lord over all imposes a large trust in the children of men, and grants them big opportunities, with plenty of room to "make good."

(4) "Give an account of thy stewardship." With all display of confidence and granting of privileges a strict accounting may at any time be called for. Wisdom and faithfulness in the management will then be looked for. Even so the rich Lord of heaven will at the end require an accounting from every man as to how he has used all gifts entrusted to him.

When our Lord adopted the stewardship relation as an expression of our relation to God, what idea did He mean to convey? When the nobleman, in Christ's parable, was making ready to go into the far country, he called his ten servants to him, handed each a pound, saying, "Occupy" (*i. e.*, hold possession of) "till I come." (Luke 19, 13.) Each servant understood that the pound was committed to him in trust, to make the best possible use of it for his master's benefit. Not one of them—not even the slothful and wicked servant—thought of the pound as being his own property. When the time for accounting came, each one thought of the pound in his possession as belonging to his master, saying: "thy pound." The money had been received and utilized, or simply held as a trust. The ownership of it was never questioned. Possession was never confused with ownership.

A steward, then, according to this parable and that other of the talents, Matt. 25, is a person entrusted with the management of estates or affairs not his own; he manages and invests, collects and disburses, for another. The possession and powers held by a steward are a fiduciary trust.

Gathering up, then, the various references of Jesus to the stewardship of man in his relation to God, we find that the stewardship idea involves three features: First, occupancy, possession, and control of, virtually with the rights and duties of the owners; this gives freedom of action, so that the steward can prove his wisdom, energy, and

fidelity. Secondly, responsibility, not to hold possession of another's goods heedlessly, but to guard against loss or waste, and to improve every opportunity for increase and profits. Thirdly, accountability, to have in constant remembrance that the owner will require a reckoning, with readiness to hand back the property with increment whenever called upon to do so. Now, in Christ's day the steward was usually a slave, the oldest or most trusted, nevertheless a slave, into whose keeping the property of the owner was given. His first duty was to take from the goods or estate entrusted to his management such a portion as was necessary to maintain himself and his family in the enjoyment of health and strength, in order to be in a condition actively and wisely to administer the balance in the interest of his owner. Being a slave, he owned nothing, not even himself. Even so, only he who knows and acknowledges himself a servant of God, or, to use Paul's expression, "a slave of Jesus Christ," only he can enter into a happy realization of his privileges as well as his obligations as a steward of the Most High.

II. Christians Are in a Peculiar Sense God's Stewards.

Since God is the Creator and Preserver of the lives of all men as well as of their earthly possessions; since men own nothing, but hold all things in trust, it properly follows that *all* men should acknowledge their position as stewards, and should seek rightly to exercise their stewardship.

However, the heathen who know not the true God nor their relationship to Him cannot be expected to be found faithful stewards. Moreover, all the ungodly, though they live in Christian lands and know something of God and His Word, are incapable of exercising a faithful stewardship. Before men can do right toward God, they must be right with God. "Without faith it is impossible to please Him." (Heb. 11, 6.) Even to His disciples Christ said: "Without Me ye can do nothing" (John 15, 5), that is, nothing acceptable to God. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8, 14), and only they will seek to do the Father's will. Only they who earnestly strive to keep the first as well as the second of the great commandments; only they who sincerely pray, "Hallowed be Thy name, Thy kingdom come, Thy will be done," — only they are in a condition to be faithful stewards of the Most High. The unregenerate also have been entrusted with a stewardship; but in deeds, if not in words, they have disavowed the same. And when the call comes, "Give an account of thy stewardship," they are alarmed. Terror fills their breast as they hear the Judge of all the world say: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." And to what sin does the Judge point in justifying this awful sentence? Not to any evil that they have done, but to their neglect of service for Jesus Christ, by their failure to

serve their fellow-men with the means or opportunities that God provided. They had opportunity to visit the sick and imprisoned, and to take in the stranger, but they used not these opportunities; they had the means to still hunger and assuage thirst and clothe the naked, but they used not these means according to the Owner's will, but kept them for their own selfish ends. Thus do lack of faith and lack of love work themselves out into an unfaithful stewardship. It lies in the very nature of the case that there can be no *Christian* stewardship, neither of life nor of possessions, where Jesus Christ and His claims are not fully acknowledged.

Only God's children are in a position to serve Him acceptably as stewards. And so we find that

CHRISTIANS ARE GOD'S STEWARDS IN A PECULIAR SENSE.

For, in the first place, God has from eternity chosen them not only for the life of glory hereafter, but equally so for the life of service here below. Whilst God loved the whole world, and gave His Son for all, and redeemed all mankind by the atoning sacrifice of His Son on the cross, yet only they who in faith accept this redemption can have any standing with God. This saving faith is a work of the Holy Spirit; and the work which He has begun in the hearts of believers He ever desires to continue until the day of Jesus Christ. Whom He has called and justified, them He also sanctifies, fitting them more and more to do on earth the Father's will.

As Christians we are God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2, 8.) Note well the very works which we are to perform are foreordained; and to enable us to do them, God supplies us with the necessary means and ability. And if, after receiving the supplies of grace, we do not the expected works, what are we, then, but unfaithful stewards? Moreover, as disciples of Christ we expect His return. We are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself a peculiar people, zealous of good works." (Titus 2, 13. 14.) What more powerful incentive for zealotness in good works, faithfulness in stewardship, than the imminent return of our Lord?

Whilst in the Scripture passages adduced above the term "stewardship" is not employed, it is readily seen that they lay the foundation for, urge to, and directly imply, a faithful stewardship of life as well as of possessions.

To Abraham the Lord said: "I will bless thee, . . . and thou shalt be a blessing." (Gen. 12, 2.) In those words God gave Abraham a glorious promise of the coming Redeemer. But those words contain more than a promise; they give expression to God's fixed plan to use

His chosen people on earth not only to receive His blessings, but also to conserve them, and to pass them on to others. Abraham was made a steward of the promises of God. Through him they were to descend to future generations. What if he had been faithless? But God gave him grace to be faithful. And in each generation God raised up for Himself faithful stewards. Under the Old Covenant the Jewish people were the stewards of the mysteries of God as revealed in prophecy; in a narrower sense the spiritual leaders of the people, the teachers who sat in Moses' seat, were such stewards. Christ Himself adopts this idea of the stewardship relation in His parable of the Wicked Husbandmen (Matt. 21, 33—46). And because the chief priests and Pharisees (v. 45), and under their leadership also the people, had been unfaithful stewards over God's spiritual gifts, Jesus pronounces this sentence upon them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (v. 43).

This sentence of the Savior Luther may have had in mind when he wrote in his famous letter *In Behalf of Christian Schools*: "I believe Germany has never heard so much of the Word of God as at the present time; history reveals no similar period. If we let the gracious season pass without gratitude and improvement, it is to be feared that we shall suffer still more terrible darkness and distress. My dear countrymen, buy while the market is at the door; gather the harvest while the sun shines and the weather is fair; use the grace and Word of God while they are near. For know this, that the Word and grace of God are like a passing shower, which does not return where it has once been. The divine favor once rested upon the Jews, but it has departed. Paul brought the Gospel into Greece; but now they have the Turks. Rome and Italy once enjoyed its blessings; but now they have the Pope. And the German people should not think that they will always have it; for ingratitude and neglect will banish it. Therefore seize it and hold it fast whoever can; idle hands will have an evil year." (St. L. X, 464.) In fact, the stewardship idea runs all through this letter: the stewardship over opportunities and resources, particularly the revived knowledge of the ancient languages. Luther chides the Waldensians for their wilful neglect of the Bible languages: "Since they might have done this [learned and taught these languages], but would not, let them see how they can render their account to God." (l. c., 475.) Languages and learning, books and scholars, are furnished by God, and are to be made the most of for the spiritual as well as the temporal advancement of men. The opportunities of the present spell responsibility over against the future generations: that is part of Luther's argument. And he introduces the conclusion of this letter with these words: "Since God has so graciously and richly provided us with

learning, scholars, and books, it is time that we garner in the best we can, and store up treasures, that we may retain something from these golden years for future days, and not neglect this rich harvest."

In the parable of the Talents (Matt. 25) Christ speaks of the manifold gifts of God entrusted in varying measure to His disciples. In His parable of the Pounds (Luke 19) He refers to the spiritual gift which all receive alike, to wit, the Word of God with its saving power. Stoeckhardt, in commenting on this double parable, says in his *Bibl. Geschichte d. N. T.* (p. 233): "The servants of the lord are the disciples of Jesus, the Christians. Unto them Christ, the Lord, has entrusted all kinds of gifts and goods, spiritual and temporal; and He requires of His servants that they place His gifts into His service, that they use them in the interest of His kingdom, that they be faithful stewards over these goods from the time of His glorious ascension until His return to Judgment. Above all, He has given unto them His Word, that they may spread it, and thereby gain souls for the kingdom of heaven. And the true Christians do this, some with a greater, others with a lesser degree of diligence. Some, however, though having the name of Christians, neglect and waste the entrusted gifts, show no zeal for the Lord and His cause. They are wicked servants and hypocrites. Some day Christ will return in His glory, and call His servants to render an account. The pious and faithful servants will He praise and reward, each according to his works, and will grant them to share His kingdom and His glory. Of course, all that we then receive of the Lord will be a reward of grace. On the other hand, everything will be taken from the slothful and unfaithful servants; they receive no portion in the eternal kingdom of Christ."

Christians, moreover, are the stewards of God in a peculiar sense also because *they have recognized this calling, and have consciously accepted the obligations as well as the privileges of stewardship.*

Christians are such as know and believe that they are "bought with a price"; that, therefore, they are not their own; that, accordingly, they must glorify God in their body and in their spirits, "which are God's" (1 Cor. 6, 19, 20), as also with the lesser things wherewith He has provided them. Christians know and shall ever remember that, as they have been redeemed *from* sin and the service of Satan, so they are redeemed *unto* the service of God. To Christians an apostle can write: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ." (1 Pet. 1, 18, 19.) Christians believe and know that Christ "died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (2 Cor. 5, 15.) With Paul, therefore, Christians are ready

to say: "I live; yet not I, but Christ liveth in me." (Gal. 2, 20.)
 "For to me to live is Christ." (Phil. 1, 21.)

In that beautiful panorama of the coming of the Gentiles into the New Testament Church of Christ which Isaiah unfolds (chap. 60), these people are represented as showing forth the praises of the Lord; and one especial manifestation of such praise is that "they bring gold and incense." In coming to the Holy One of Israel, who has glorified them by the Gospel of His gracious salvation, these Gentiles bring not only their sons, but also "their silver and their gold with them."

Wherever there is a believing acceptance of God's riches in Christ, there is necessarily a corresponding whole-hearted dedication of self and possessions to Christ. Luther says in his sermon on Isaiah (chap. 60): "This, then, must be the meaning of Isaiah, that the people of Arabia shall be gathered in large numbers [unto Christ], and that they shall dedicate themselves to Him with all their wealth, their camels and dromedaries, their gold and incense, and *all that they possess. For where there are true Christians, they give themselves, and all that they have, to the service of Christ and His brethren, . . . as Paul testifies of the Philippians and the Corinthians, 2 Cor. 8, 1 ff.*" (St. L. XII, 312.) So must it ever be.

Sinners, whose love can ne'er forget
 The wormwood and the gall,
 Go, spread your trophies at His feet,
 And crown Him Lord of all!

But "Lord of all" means not only Lord over all other kings or lords on earth. As such we Christians cannot crown Him. Such a King of kings and Lord of lords He was before we knew Him. We crown Him Lord of all when we in faith and love acknowledge Him not only our Savior, but also our Master, and ourselves His willing servants, and our powers and our possessions all as belonging to Him, to be used only according to His direction. How many of us thus truly crown Him Lord of all? Yet, how often we sing it! How often we have said with Luther: "I believe that Jesus Christ . . . is my Lord, who has redeemed me, . . . that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness." But, lest we forget, this service in righteousness begins not in the Kingdom of Glory, but here, in the Kingdom of Grace. Here on earth we Christians acknowledge Him as our Lord; here on earth must we serve Him with whatever gifts He has entrusted to us; only so can we hope to be privileged by grace to serve Him hereafter in everlasting righteousness. Paul the Apostle, who was great in humility as well as great in devotion, loved to speak of himself as a "servant" (literally, a slave, *doulos*) of Jesus Christ. The whole attitude of his life is revealed by the language upon his lips in the trying hours of the shipwreck on the voyage to Rome: "God, whose I am, and whom I serve."

III. Some Practical Aspects of Christian Stewardship.

It is of *Christian* stewardship that we speak, of such as only God's redeemed and sanctified children can administer. Such a stewardship will be, first of all,

1. A STEWARDSHIP OF LIFE.

With our eyes of faith fixed on the Lamb of God on Calvary, with our hearts touched by His unspeakable love, you and I have sung time and again:—

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. (Hymn 204, 4.)

Did we mean it as we sang it? Have we appreciated the intense earnestness, the large scope, of these words? Can we look into the divine eye of our Master, who searcheth the hearts, and say to Him: "Yea, Lord, Thou knowest that I love Thee"? and can we then truly add:—

Take my *life*, and let it be
Consecrated, Lord, to Thee? (355, 1.)

Thou gavest Thyself for me,
I give *myself* to Thee? (352, 4.)

Such words in our hymns have been written by those whom the Spirit of God had taught to appreciate the import of that Scriptural statement: "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6, 19, 20.) And we need to watch ourselves as we take such hymn words upon our lips, lest we sing them thoughtlessly and grow callous.

2. THE STEWARDSHIP OF MONEY.

In discussing the stewardship of money, it is essential that we bear in mind that stewardship involves more than merely giving. As has been shown in the foregoing, stewardship implies the correct, God-willed relation of ourselves, our hearts, to our God-given possessions. And nothing will more quickly reveal whether that relation is right than the attitude we take toward our money.

The stewardship of money, I dare say, is at once the easiest and the hardest in the whole administration of God's trust. It should be the easiest, because money is so readily measured, and consequently so easily apportioned. A Christian may find it difficult correctly to gauge his strength, and to know just when he has put forth enough energy for God and his neighbor. He may not find it easy rightly to value his manifold gifts, his special talents, and always to place them in the proper service; he will have difficulty in properly observing the many opportunities that come to him for doing good; opportunities often knock so softly at his door, they come so gently and

are so elusive, that oftentimes they are gone before they are grasped. "To redeem the time," to buy up every opportunity, requires momentary watchfulness.

But with money it is different. Any man or woman, with some care, can know from year to year what his or her income is, how much is really needed for the actual necessities of life, and how much is disposable beyond that. Because money is the measure of material value, it itself is readily reckoned and apportioned. On this account the stewardship of money should be comparatively simple.

And yet, in actual experience just the contrary is the case. Persons who appear perfectly willing to have the minister of God enlighten them from the Word of God on any other phase of life's duty begin to balk the moment the minister speaks of money. Somehow they would have money put into an exempt class. Let the minister tell them to come to church, to have their children baptized and confirmed; let him teach them how to pray, admonish them to be kindly affectioned one toward another, to rejoice with them that do rejoice, and to weep with them that weep: that is all well and good. But let him not presume to place any restrictions upon them as to how they earn or how they spend their money. That is not *his* business; that is their business, they would have him know. Now, this is interesting, and certainly deserving of investigation. Why is it that even Christian people feel thus about money? Primarily, I take it, because they have let go of—or not properly gotten hold of—the conception which is fundamental to the whole Christian life, that of stewardship. They have forgotten, or never properly realized, that they are not owners, but merely stewards, of the money in their possession.

It is much to be feared that very many even of professing Christians practically leave God out of the reckoning in matters of finance. Quite unconsciously, perhaps, they adopt the language of the day and speak of "making money." They think of themselves as getting the money purely by their own ability and effort, industry and economy, shrewdness and application. And hence they consider themselves *owners* of their money, with a right to do therewith as they please. Why else is it that so many even of our Lutherans, older persons as well as the young, will either hoard up their money for continual increase, or else spend it generously, if not recklessly, whereas they give so infinitesimal a portion to the Lord's work? Why else than that they think of such money as their very own, a product of their own toil or sagacity, and hence at the disposal of their own fancy. Consequently, such persons look upon all giving—even upon that which they give to their own home church—as an act of charity and not of duty, ignoring entirely their responsibility toward God and the final reckoning.

On our United States coins we read the legend, "In God we trust."

Those who first determined that inscription may have been influenced by the fact that every British coin bore the inscription "D. G." after the name of the ruling king or queen. Each ruled by the grace of God. As the rulers of the earth hold their sovereignty in trust, so do we all hold our possessions, hence also our money, in trust by the grace of God. Hence it follows that we must spend that money according to God's will. And right here we need the reminder that the first table of the Ten Commandments requires the supreme love to God, and then comes the second table, which demands the love to our neighbor; even as in the Lord's Prayer we are taught first to pray for the things pertaining to God, His kingdom and will, and then for our temporal needs. Accordingly, we shall not be using our money aright unless we take God and His kingdom into our reckoning at the very outset. Of the giving to the kingdom of God we shall hear more in the next point.

In spending our money for temporal matters, our first duty is to provide for our own; for "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5, 8.) Now the enlightened conscience of each must determine what properly belongs to such provision. One household will need more than another, not only in the quantity of food, but also in the quality of dress and furnishings. Allowance must also be made for so much of comfort, conveniences, rest, recreation, and the proper enjoyment of life as will best serve to keep body and mind in that vigorous state in which they can best do their work.

But ours is a money-mad, pleasure-loving, luxuriously living age; and we as God's children need to be on our guard that we be not conformed to the world in this regard. We need a warning word against self-indulgence, extravagance, and wastefulness, against a disproportion in what we spend or keep for ourselves, and what we return to the Lord for the work of His Church or for the help of our needy poor. When young men of our Church without hesitation "blow in" five dollars of an evening; or when our girls think nothing of paying a like amount for a single plume or some finery of dress, which in a short time will be discarded because "out of style"; and yet neither give the equivalent in the course of a whole year to the Church, then, surely, they are in need of lessons on Christian stewardship. And when our men spend fifty dollars a year on tobacco (which admittedly is not a necessity, but a luxury), and in the same period of time give only half that amount for the most necessary work on earth, the spreading of the saving Gospel for the salvation of lost souls, then they, too, have yet something to learn of the privileges and responsibilities of Christian stewardship. These are but random illustrations. God forbid that one Christian should judge another as to the use of his money! But the ministers of the Word must

not shun to declare the counsel of God also with respect to the use of money. We all need to have our consciences sensitized in this regard. If we are to be judged for every idle word, what judgment must we expect for money sinfully hoarded (Matt. 25, 24—30) or sinfully wasted (Luke 16, 1—12)! And here a reminder may be in place that Christian men should apply the principles of Christian stewardship also in the making of their last will and testament.

But may a Christian man accumulate capital? Beyond a doubt, yes. It is only a question again of how acquired, for what purpose held, and how employed. Capital honestly acquired, without any injustice to any fellow-man, and honorably held, may be as much a gift of God as superabundant health and strength. A rich man who holds his wealth as a steward of God can accomplish far more — measured by a monetary standard — than can a poor man. He can give work to many who otherwise might be unemployed; he can support liberally the work of the Church at home and abroad; he can, unaided, build chapels and support mission-stations; he can endow educational and benevolent institutions; he can succor the poor and the outcast. Glorious opportunities open up to consecrated wealth. Where wealth is thus held, and the fruitage thereof thus used, it is better held than distributed in bits to many. The Scriptures nowhere teach communism. What we read of the early Christians in Jerusalem (Acts 4, 32—37) was a specific case; they acted of their own free will (see Acts 5, 4) and not under any legislative compulsion. Community of money and goods, however, did not become a general practise even in the early Church. Looking back to the Old Testament, we find that Abraham was immensely wealthy, and there can be no question that his wealth was directly entrusted to him by the Lord; and Abraham recognized his stewardship, and with his wealth served his God and his fellow-men. King David likewise was a rich man, but he used his entrusted wealth to good account. Solomon grew even richer; but his case at once illustrates the danger of riches. As he was not scrupulous in the acquirement of his funds, so he was correspondingly reckless in the use thereof. And it is against the danger of riches that Scriptures warn. "If riches increase, set not your heart upon them." (Ps. 62, 10.) "They that *will* be rich fall into temptation and a snare; . . . for the *love of money* is a root of all evil." (1 Tim. 6, 9, 10.)

True, Jesus did say: "How hardly shall they that have riches enter into the kingdom of God!" (Luke 18, 24.) But Jesus did not teach that wealth itself is evil. He does not denounce mammon (which means "riches," or that abundance which is above necessity), but only mammon-worship. "Ye cannot serve God *and* mammon." But, as has been well said, "We *can* serve God *with* mammon." And that is the point of Christ's lesson on the faithless steward: "Make to yourselves friends of the mammon of unrighteousness, that, when

ye fail, they may receive you into everlasting habitations." (Luke 16, 9.) The mammon itself is not unrighteous, but is used so much by unrighteous men for unrighteous purposes. Christians, Christ teaches, should so use their mammon, their superfluous wealth, that they therewith in Christian love, as an evidence of their faith, serve their needy fellow-men. Then, in the final judgment, Jesus will point to these works of love, performed through mammon, but in Jesus' name and for His sake, as having been rendered unto Him. Thus "their works do follow them." Redeemed by the precious blood of the Lamb, justified through faith, saved alone by grace and not by works, yet their works following them as evidences of true faith and sincere love and faithful stewardship.

Very illuminating are the words of the apostle, Eph. 4, 28: "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Here we have, first, a warning against acquiring money, or any other material object, in a dishonest way, by direct or indirect theft, by any method howsoever refined whereby the neighbor is cheated out of his just due. Then there is the admonition to labor, to work for our own sustenance and those dependent upon us. Next we have the assurance that they who thus honestly labor shall be enabled of God not only to "eat their own bread" (2 Thess. 3, 12), but, as a general rule, also shall have an oversupply. And forthwith comes the direction how to use such abundance: "to give to him that needeth."

Summing up: In our stewardship of money we must (1) beware that there be no "tainted money," no ill-gotten gain, with us; (2) beware against selfish indulgence, against sinful extravagance and wastefulness, no matter how well we may think that "we can afford it"; (3) beware against a selfish hoarding up of treasures that ought to be in the service of God and of our fellow-men for the relief of spiritual and bodily distress, for the advancement of Christ's kingdom upon earth, and for the proper improvement of social conditions; and (4) to the end that we as stewards be found faithful it is, if not absolutely necessary, at least highly advisable that we in Christian wisdom *set aside some fixed portion* as a return to the Lord in acknowledgment of such stewardship. Whether that portion be 5%, or 10%, or more, it should be religiously set aside from all regular income, and be kept account of. Such setting aside of a fixed portion in no wise purchases immunity to use the rest without thought of God; but, rather, this fixed portion acts as a constant reminder that all is of God, and all belongs to Him.

The Christian steward who follows this method of regularly setting aside some fixed portion of his income will always be in a position to give promptly and cheerfully for the Lord's work here on earth.

3. CHRISTIAN GIVING.

Not all giving by Christians is truly Christian giving. As long as the Christian lives in the body, he is a composite of flesh and spirit, of the old man and the new. And these two are ever at war, each with the other. "The flesh lusteth against the spirit." (Gal. 5, 17.) As a result of the impediment of the flesh, the Christian steward not only oftentimes fails to give aught when he ought to give, and often gives woefully little compared with what he should give, but what is more, even when he does give, be it little or much, he does not give in a Christian spirit, because there is something wrong with the motive, or with the purpose, or with the manner, or with the amount of the gift.

First, then, we consider the *motive* in giving. Many gifts of many Christians are not acceptable to the Lord because of a faulty motive. Christians oftentimes give thoughtlessly or as a mere habit, without heart and devotion, as in putting a nickel or even a cent into the church-offering. Often this is no act of worship at all, but a mere custom simply yielded to. Other giving, especially in larger amounts, is merely for show, as was that of the Pharisees. The size of the gift is made to be just a little larger than that of another's merely to get the larger credit in this competition. Some give for the sake of reward. All such giving is not truly Christian giving, even though the gift itself may serve a good purpose.

The first correct motive is *obedience*. Whatever God commands us we must do. It is not for us to reason why, or to make reply or excuse. It is for us unquestioningly to obey.

"Honor the Lord with thy substance and with the first-fruits of all thine increase." (Prov. 3, 9.)

"Vow and pay unto the Lord, your God." (Ps. 76, 11.)

"Every man shall give as he is able." (Deut. 16, 17.)

"Let him that is taught in the Word communicate unto him that teacheth in all good things." (Gal. 6, 6.)

"To do good and to communicate forget not; for with such sacrifices God is well pleased." (Heb. 13, 16.)

"Charge them that are rich in this world that they be rich in good works, ready to distribute, willing to communicate." (1 Tim. 6, 17—19.)

These are but a few of God's specific commands on giving.

To disobey God's law of giving is the same as to transgress any of the Ten Commandments. Many who would hesitate to steal directly from their neighbor are continually stealing from God and thus also from their neighbor.

An even more impelling motive is *gratitude*. Think what great things our God has done for us! Consider His manifold bodily gifts and temporal blessings. Our constant provision and protection, all the daily enjoyments of life, health and strength, the meat we eat,

the water we drink, the air we breathe, the light by which we see, our domestic happiness, national peace and prosperity, — these and a thousand other blessings are given us by God. "And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in us. For all which it is our duty to thank and to praise, to serve and obey Him." The evidence of the sincerity of our thanks and praise is the giving in return to Him of that which He has given us. Consider His spiritual blessings through Word and Sacraments: forgiveness and peace, hope and joy, assurance and comfort, a childhood relationship now and blissful communion hereafter. In view of all such kindness we sing: —

How can I thank Thee, Lord,
For all Thy loving-kindness? (Hymn 344, 1.)

Pondering God's mercies, the Psalmist asks: "What shall I render unto the Lord for all His benefits toward me?" and answers: "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." (Ps. 116, 12. 17. 18.) And we sing: —

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices,
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day. (Hymn 64, 1.)

How is it: Do we really with hearts and *hands* thank Him as much as with our voices?

A further motive for liberal Christian giving must be *love* to our fellow-men. "We know that we have passed from death unto life because we love the brethren. . . . Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3, 14—17.) God so loved that He gave; and so must we love that we give. Whilst it is possible to give without loving, it is not possible to love without giving. Moreover, the world is full of those who are in need of our help. The spiritual and, oftentimes, the physical condition of many of our fellow-men calls forth our Christian love into active mercy.

Where the foregoing motives, obedience to God's command, love and gratitude to God, love and mercy toward our neighbor, prompt the giving, there will also be found *unselfishness* in the giving. Yet even the Christian steward needs to be reminded that any admixture of selfishness is displeasing to God. "Do good and lend, hoping for nothing again"; then, Christ adds, "your reward shall be great, and

ye shall be the children of the Highest." (Luke 6, 35.) God's many promises of reward, such as, "Give, and it shall be given unto you," shall indeed coax us on to more liberal giving; and it is verily true that the Bank of Heaven pays a higher rate of interest than any bank upon earth. Nevertheless, he who gives in order to gain thereby gives from an unchristian motive; he invalidates his gift before God and, where his base motive is known, even before men. "The gift without the giver is bare."

That the giving of a Christian be truly Christian giving it is necessary that the *purpose* to which he gives be God-pleasing. When, for instance, a Lutheran business man contributes a sum of money toward the building of a Roman Catholic cathedral in his town, that is very unchristian giving, for he thereby is helping to propagate soul-destroying error. The purpose of all Christian giving must be the glory of God and the furthering of the real interests of the neighbor. The one grand work which God has committed to His children on earth is the building of His kingdom by the preaching of the Gospel of Jesus Christ. All giving that helps to advance this work and that flows from pure motives is truly Christian giving. Such giving may be for the local church, for home missions, for foreign missions, for colleges and seminaries, for the training of preachers and teachers of the Gospel, and for the executive work of the Church as well as for the works of Christian benevolence in orphanages and Children's Friend societies, old folks' homes and hospitals, institutions for the deaf and dumb, for the epileptic and feeble-minded, for any institution or work where the cup of water is given in Christ's name, and where also the water of life is given to quench the thirst of the soul. There are always many worthy causes that challenge the mercy and the liberality of the Christian steward. But as the soul is more important than the body, so must we in all our giving pay foremost attention to the spread of the saving Gospel.

In Christian giving there must also be *method*. Some good persons are very much afraid of "method" or "system" in church finance. They will point to the passages, with which Scripture abounds, regarding "free-will" offerings, that the people should give, and did give, "willingly." But does "willingly" mean capriciously? Must a "free-will" offering be an irregular, haphazard, prompted-on-the-spur-of-the-moment affair? Can the heart and the head not be made to work in strict harmony in this regard? Should feeling and judgment not cooperate? Is heartiness quenched by method? Our God is certainly a God of order, of method. There is system in the minutest detail of His providential governance of the world. There is method in His plan of salvation. And if in His Church on earth all things are to "be done decently and in order," then surely the financial management of the affairs of His kingdom on earth is also to be conducted in an orderly, systematic manner.

True, any giving by mere rule, or even coercion of any degree, has no value with God. All giving, to be acceptable to the Lord, must come from the heart, which is simply another way of saying that it must be free-will giving. In all our dealings with Him the Lord judges the heart. Solomon received this general advice from his father: "Know thou the God of thy father, and serve Him with a perfect heart and a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thought." (1 Chron. 28, 9.) This general law, that God wants to be served with a willing mind, or heart, finds special application in the matter of giving. When Moses in the name of God called for gifts for the Tabernacle in the wilderness, he declared: "This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver and brass. . . . And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle of the congregation and for all his service and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold. . . . The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." (Ex. 35, 4—29.) Likewise, when David gathered the materials for the first Temple, we are told repeatedly (1 Chron. 29) that the people offered their skill and services as well as materials willingly, "because with perfect heart they offered willingly to the Lord; and David, the king, also rejoiced with great joy" (v. 9). Only when the people offer willingly, can they themselves rejoice over their offerings, and what may be accomplished thereby; only so can also the ministers of the Church rejoice; only so can God Himself rejoice. In reading the foregoing, however, we must bear in mind that Israel made such free-will offerings after obediently paying the fixed tithe!

Do willingness, then, and a fixed method stand in contradiction to each other? Need system shut out joy? Does "free-will" connote haphazard? On the contrary, does whole-heartedness in the matter of giving not rather presume some plan, some method, for regular and adequate giving? Surely, some method there must be, for the sake of the individual giver, as well as for the sake of the Lord's work. The giver, the Christian himself, needs a plan. Giving is an exercise of a Christian virtue. Now, as irregular meals impair digestion, as irregular physical exercise impairs health, as irregular hearing of the Word of God impairs spiritual health, so does irregular giving impair spiritual strength. Irregularity blunts the fine sense of stewardship. The very fact of a Chris-

tian being God's steward must make him orderly, systematic, so that he may be able to give an exact account. What would business men think of a financial agent or trustee who keeps no accounts?

A plan, or a definite method for gathering in the Lord's portion of the trust funds, is necessary also for the sake of the Lord's work. The work to be done in Christ's kingdom on earth is extensive and expensive. It costs money, much money, to establish and maintain home churches and mission-stations, colleges and seminaries, orphanages and other benevolent institutions. The work of the Church requires not occasional, but constant expenditures. And every business man knows that to meet a continuous outgo there must be a continuous income. Is there any reason why the Church should be excepted from this general rule? To be more specific: The individual member of the Church owes it to the Church (and therefore to the Lord) to give a fixed number of times, if not fifty-two, then twelve times; if not twelve times, then four times a year; if not four times, then once a year, as the conditions of the local church may warrant; just so there be some definite plan that the Church may know definitely on what income it may reckon. Likewise, by extension, the individual congregations that make up a synod owe it to the synod to forward according to some definite plan regular support for the various treasuries, synodical and missionary.

Is it fair to project a program of undertakings at conventions, and then to go home and leave it to the synodical treasurer to juggle funds from one special treasury to another, to worry about loans and obligations, in order to meet current expenses? Is it right to send forth missionaries, and then only to take up an occasional missionary offering (which may be very much influenced downward rather than upward by unlooked-for conditions), and to leave the whole care of the expenses to the Mission Board, or even to let the missionary and his family suffer want while waiting for overdue salary, which, in the first place, is usually unjustly small? Is it fair? Is it right? The only way to avoid such conditions is for the individual congregation to have a definite plan for regularly remembering Synod's treasuries, which are really *our* joint treasuries. And the only way in which congregations can do this is by the individual members being willing to adopt some definite plan for themselves to contribute regularly to the joint funds of the Synod, as well as to the treasury of the home church and the local benevolence.

Now, what shall the particular plan or method be? That depends. For the individual steward the safest plan is to lay aside the Lord's portion as often as he has an income, whether that be annually, monthly, or weekly, or irregularly. Each salary or wage, each receipt for sales, return from investments, or unearned increment in value of holdings, is to be acknowledged as coming from Him from whom

all blessings flow; and this acknowledgment is to find expression in the setting aside of the portion dedicated to the Lord.

The local congregation, in adopting its plan, must adapt itself to its own constituency. A country congregation whose members receive nearly their whole income at one season of the year would likely find a weekly contribution system very awkward; whereas another country congregation, whose members take their produce daily or weekly to the nearby city, might well adopt a weekly system. A city congregation, composed largely of salaried men or members of means, might find a monthly system of contributions more satisfactory than a weekly. But as the vast majority of our members work for a weekly wage, so for by far the largest number of congregations a system of weekly contributions should prove best. Moreover, this weekly method is Scriptural, being in accord with the advice given by the Apostle Paul to the church at Corinth: "Upon the first day of the week," etc. (1 Cor. 16, 2.) And since we are to love our neighbor as ourselves, such weekly, monthly, or quarterly system should provide for a regular contribution to synodical establishments, missions and benevolences, as well as to the home church.

Should members pledge themselves at the beginning of the year for definite amounts? Whilst the church should not absolutely require such a pledge, much good can doubtlessly be accomplished not only for the church treasuries, but also for the individual members, if each is requested to make a definite pledge. The Christian man or woman who is reasonably certain of a definite income, and who understands the fundamental principles of Christian stewardship, will have no reason to fear making such a pledge. It is a free-will promise none the less, and can be changed when changed conditions warrant. A personally made pledge will serve as an aid to the Christian in overcoming his tardy flesh and blood. By extension: It is altogether proper for a synod to request its congregations to pledge a definite amount to the main synodical treasuries.

To sum up the question of method. Some method there must be in order to prevent Christian giving from being spasmodic and, accordingly, disproportionate and inadequate. Any plan is better than no plan. Each church must find which plan best suits its conditions; but it should be a plan that enables the poor to give as regularly as the rich. Whatever the plan, it must be selected in Christian wisdom, and be managed in an *evangelical* and not in a legalistic manner. But the individual Christian, in the exercise of his stewardship, should bind himself to a fixed plan of giving so that he may not be found to have been appropriating to his own use what he should have given to the Lord.

How much shall the Christian steward give to the kingdom of God?

On this point God has given us no specific command in the New

Testament. And where God has given none, the Church may not make a law. The papists have for centuries determined what each individual in their Church is to give toward any specific purpose. The bishop assesses the parish, and the parish priest assesses his parishioners. And the assessed amount is simply collected by process of church-law, with due threatenings of those who show any hesitancy at compliance. Similarly the Seventh-day Adventists and other sects, as also the Mormons, demand for their Church a minimum of one-tenth of the net income of each member.

Perhaps some of our Christians have wished that there were a definite law regarding the amount to be given. It would simplify the question. It would relieve the Christian of considerable perplexity. But in the New Testament God deals with us not as with servants, but as with children and heirs. (Gal. 4, 1—7.) As He gives no specific command regarding eating and drinking, regarding time, place, or manner of worship and sacrifice, so none as to the amount of gifts which He desires from our hands. What Jesus says of the traditions of the elders: "In vain do they worship Me, teaching for doctrines the commandments of men" (Mark 7, 7), fitly applies to all man-made laws in the Church to-day. Observance of such laws secures no favor with God. Such ordinances, in fact, always do harm: "making the Word of God of none effect through your traditions" (Mark 7, 13). Church-made laws as to the amount of Christian giving threaten to choke the channels of love and gratitude through which all gifts should flow as from the fountain of faith. "Ye are bought with a price; be not ye the servants of men." (1 Cor. 7, 23.)

And yet, though our gracious God has not fettered us with laws of giving in the New Testament, it is not to be presumed that He has left Himself altogether without record as to what His desires or expectations from His children may be. "Whatsoever things were written aforetime were written for our learning." (Rom. 15, 4.) Then, surely, also what is written in the Old Testament regarding offerings and sacrifices was written for our *learning* — although not as a *law* unto us. And since God's chastisements of His Old Testament people over their sins of idolatry "happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10, 11), surely what the Old Testament records of God's visitations upon His children for their sins in respect to tithes and offerings must contain an admonition also for us with respect to what God deserves of us.

Luther says: "In the Old Testament the Jews were commanded, over and above the annual tithes paid to the Levites, to offer a special tithe every third year for the poor, the widows, the orphans, etc. Now such giving is not expressed in laws, nor definitely named in the New Testament (*mit Namen bestimmt noch mit Gesetzen ver-*

fast); for it is a time of *grace*, in which every one is admonished of free will so to do, as Paul says (Gal. 6, 6): 'Let him that is taught in the Word communicate unto him that teacheth in all good things,' and v. 10: 'Let us do good unto all men, especially unto them who are of the household of faith.'" (St. L. XII, 337.)

Now, we are free from this Old Testament law of the tithe, just as we are free from the whole of the Levitical law. "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." (Gal. 3, 24—26.) Liberty characterizes the whole condition of the children of God in the new dispensation. Ours is "the glorious liberty of the children of God." (Rom. 8, 21.)

But this liberty is given us to be used aright, and surely not to be abused! "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." (1 Pet. 2, 16.) "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5, 13.) Over against the legal requirements from which we are free, the apostles of the Lord set the service of *love* to God and our fellow-men, from which we are *not free*.

To quote the Rev. Prof. Francis Pieper, D. D.: "It is a terrible *abuse* of Christian liberty when Christians make use of this liberty in order to give little or nothing to Christ for His kingdom. Thereby they use their liberty as a cloak for the maliciousness of their flesh. They then act contrary to the warning of the Apostle Peter: 'As free, and not using your liberty for a cloak of maliciousness.' (1 Pet. 2, 16.) God has relieved the New Testament Christians of the yoke of bondage, of compulsion, of the tithe, surely with the expectation and intent that they now serve Him not less, but more; that the people offer themselves willingly in holy array (Ps. 110, 3; *R. V.*); that they place at His disposal *all* their possessions; and that they actually offer in each case whatever He hath need of. Alas, instead of this they, so to say, *disappoint* God. God had His trouble with the Jews, who cheated Him in the matter of the tithe in that they withheld either in quantity or in quality part of His due. Read, for instance, Mal. 1, 8; 3, 8 ff. In the latter place we read: 'Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.' Even so God has His trouble now with His Christians. He has relieved them of the tithe to the intent that in liberty they might serve Him *all the more zealously*. But they abuse this liberty. Instead of making it 11 per cent. of their own free will, they rather seek to get away with an offering of one per cent. and even less." (Suedl. Illinois Distr., 1913. Italics are the essayist's.)

Moreover, the fact deserves to be noted that the tithe is older

than the Levitical law. When Melchizedek, priest of the most high God, had blessed Abraham, we read (Gen. 14, 20) that Abraham "gave him tithes of all." Similarly, Jacob, after his vision of the angels, vowed to God at Bethel: "If God will be with me, . . . of all that Thou shalt give me I will surely give the tenth unto Thee." This incident also supports the principle of a voluntary pledge.

What base ingratitude it is that God's children in the New Dispensation should be doing (on the average) so much less than those under the Old Covenant! Whereas they enjoyed only the early morning rays of the Gospel light, we may bask our souls in the noontide sunshine of that Gospel. Whereas they expectantly looked forward to the proof of God's interest in them in the Messiah to come, we look back to the full proof of God's love to us and all men in the sending and the sacrifice of His own dearly beloved Son. "God so loved . . . that He *gave* His only-begotten Son." And now, *after* that fact, should we *give* less back to Him than He received from His chosen race before Christ? By what method of reasoning can we excuse such a condition?

The Old Testament required the expenditure of large amounts of money for the Temple-worship, which foreshadowed and prefigured the coming of Christ. Surely, then, the New Testament requires far greater expenditures, in that it proposes to extend the kingdom of Christ to the ends of the earth. While the offering of the Lamb does away with the Temple-service and its costly sacrifice, it makes a far more urgent claim upon the Christians. If the Jew was commanded of God, in order to maintain His worship in one small land, to give one-tenth to God, and in love to give additional free-will offerings, it is indeed difficult to see how the Christian, in the larger liberty of the New Dispensation, and with a correspondingly larger responsibility toward a world lying in darkness, dare do less.

On the principle enunciated by Christ Himself, "Unto whom much is given, from him much shall be required," we dare confidently say that, though God *demands* less from us than from the Jews, He *expects* MORE.

Perhaps even the example of the heathen may provoke us. Many heathen nations have made far greater sacrifices to sustain their idolatrous worship than we to maintain the one true religion. This fact becomes the more significant when we consider that heathen religions are for the most part purely tribal or racial, without a definite missionary program; whereas we have the great command to bring the Gospel to every creature. The Chinese, for instance, are reported to spend annually one hundred million dollars on their ancestral worship. Among this people no day begins without an offering to the idol, and no meal is eaten until a portion has been set aside for their god. Children are trained from infancy to place their gifts of rice or incense before the idol. A heathen woman

said to a missionary: "Well, I worship God, too; but I take a few sticks of incense each time when I pray; it seems so mean to go before him with just nothing."

And our missionaries in heathen lands testify not only to the expensiveness of heathen religions, but also to the liberality of those converted from heathenism to Christianity.

It is for us, my brethren, who are the ambassadors of the Lord to His royal priesthood and holy nation, to "search and try our ways," and see whether we have been sufficiently clear and insistent in presenting the Lord's rights in the matter of stewardship, of Christian giving. It is a subject from which we easily shrink back. We do not like to talk about money and giving, because we are so easily misjudged therefor. But can we not learn to present the subject of money in the same manner as other matters of Christian duty? We *must* do it if we want to be able to say with Paul that we "have not shunned to declare *all* the counsel of God." Though Paul could say in his farewell to the elders of Ephesus: "I have coveted no man's silver or gold or apparel" (Acts 20, 33); yea, though for the sake of silencing Jewish and heathen suspicion on first introducing the Gospel he ministered with his own hands unto his own necessities, supporting himself by working at his trade in Corinth, Ephesus, and perhaps elsewhere; nevertheless, he hesitated not to instruct his converts on the duty of giving to the Lord, of giving liberally and cheerfully, proportionately and regularly. Everywhere among the Gentile Christians he took up offerings for their persecuted brethren of Jewish blood. And when his converts in Galatia withheld the support due the preacher of God's Word, Paul speaks very earnestly: "Be not deceived, God is not mocked." (Gal. 6, 7.)

Likewise Luther. We all know how absolutely unselfish he was. He might have enriched himself with the profits on his writings; but he took no royalties. He was generous to a fault. Yet, though desiring nothing for himself, he was zealous for the Lord's cause also in the matter of giving for His kingdom. Thus he declares: "We demand and properly accept from our hearers our just pay, as Christ says Luke 10, 7: 'The laborer is worthy of his hire,' that is, he may accept the same with a good conscience; likewise 1 Cor. 9, 14: 'Even so the Lord hath ordained that they which preach the Gospel should live of the Gospel.'" Bitterly does he decry the ingratitude of the many who, freed from the papal yoke, freed from oppression and enforced giving, which oftentimes amounted to sheer robbery, now gave so little for the Gospel. Says he: "Formerly, when you served the devil in popery, you all appeared merciful and benevolent; then you gave with both hands gladly and devoutly to maintain a false worship. Now, where you properly should be benevolent, give willingly, and prove yourselves grateful toward God for the holy Gospel, every one would appear in need and in danger of starvation;

no one wants to give, every one wants to receive. Formerly every city, according to its size, could richly support several cloisters, not to mention the parish priests, and the religious establishments. But now, where you need to support only two or three persons who preach to you the Word of God, administer the sacraments, visit and comfort the sick, give honorable and Christian instructions to the young, there you are slow and unwilling, though such support, would come not out of your own funds, but others', such as are left over from the days of the papacy." (Luther, St. L. XI, 301.)

BUSINESS TRANSACTIONS.

OFFICERS ELECTED.

President: Rev. J. Adam Detzer.
First Vice-President: Rev. Oscar C. Kreinheder.
Second Vice-President: Rev. Martin F. J. Walker.
Secretary: Rev. J. Frederic Wenchel.
Treasurer: Mr. Edward H. Engler.
District Statistician: Rev. J. F. Yount.

STANDING COMMITTEES.

Comptroller: Mr. Herman Kundinger.
Trustees: Messrs. Charles Rother, A. Petersen, J. M. Scheuermann.
Finance Committee: Rev. E. C. Fackler; Messrs. A. J. Meier, Julius Loeffler.
Relief Fund: Rev. W. C. Burhop; Dr. A. J. Miller; Mr. Philip Treide.
Auditing Committee: Messrs. Charles Schaefer, H. Jost.
Visitors: Revs. Wm. Dallmann, F. C. G. Schumm, Wm. H. Dale, Geo. Mennen.
Essay Committee: Revs. O. C. Kreinheder, F. L. Oberschulte, H. W. Prange.
Mission Board: Revs. E. F. Haertel, G. Schuessler; Mr. L. Klein.
Mission Board of Southeastern Conference District: Rev. Prof. H. B. Hemmeter, Rev. G. Mennen; Mr. A. S. Coyner.
Committee on Foreign Missions: Rev. J. H. Witte.
District Representative for Foreign Missions: Rev. J. H. Witte.
On Ministerial Education: Revs. H. P. Eckhardt, Wm. H. Dale; Mr. A. E. Succop.
On Constitution of English District: Revs. L. Buchheimer, J. F. Wenchel; Messrs. J. M. Scheuermann (Buffalo), R. Martinsen (Redeemer Church, New York City).
On Publication: Revs. L. Buchheimer, A. Doerffler.
On Young People's Work: Revs. C. C. Morhart, H. C. Muhly; Mr. F. W. Sebelin.
On Parochial Schools: Revs. C. H. Ruesskamp, C. C. Morhart, J. H. Witte.
On Four-hundredth Anniversary of Reformation: Revs. H. P. Eckhardt, M. Walker; Messrs. F. C. Lang, H. J. Thunhorst.

SPECIAL COMMITTEES.

- Chaplain:* Rev. P. Lindemann.
Reporter for Church-papers: Rev. Prof. H. B. Hemmeter.
Reporter for Daily Press: Rev. W. M. Czamanske.
On Credentials: Rev. Heinicke; Messrs. Lang and Joergensen.
On Applications and Constitutions: Revs. Lindemann, Burhop, and Oberschulte; Messrs. Coyner and Engler.
On Nominations: Revs. Buchheimer, Bonnet, and Lindemann; Messrs. Klein and Knorr.
On Elections: Rev. Kaub; Messrs. Kircher and Schultz.
On Petitions and Resolutions: Revs. Bailey and Luley; Messrs. Schroeter and Kundering.
On Trustees' Report and on Niemann Fund: Rev. Morhart; Messrs. Hovis and Stamm.
On President's Report: Revs. Dallmann, Kroencke, and Bente; Messrs. Dankworth and Kaufmann.
On Finance Committee's Report: Revs. Haertel and Pfeiffer; Messrs. Engler, Hutschenreuter, and Prange.
On Relief Fund's Report: Revs. Muhly and Merz; Mr. Knorr.
On Excuses: Revs. Schwankovsky and Schuth; Mr. Coyner.
On Literary Board and Sunday-school Committee's Reports: Revs. Ross and Haserodt; Messrs. Landgraf and Simantel.
On Petition of Southeastern Conference: Revs. Eckhardt, Doerffler, and Wagner; Messrs. Stolle and Lenske.
On Mission Board's Report: Revs. Detzer, Sorge, and Peters; Messrs. Petersen and Prange.
On Minutes of Southwestern Conference: Rev. Prof. Hemmeter, Rev. Bente; Mr. Simantel.
On Minutes of Lake Erie Conference: Revs. Heinicke and Rodgers; Mr. Schroeter.
On Minutes of Northwestern Conference: Revs. Sorge, Fackler; Mr. Oliver Kreinheder.
On Minutes of Southeastern Conference: Revs. Morhart and Ruesskamp; Mr. Petersen.
On Minutes of Eastern Conference: Revs. Tong and Oehlschlaeger; Mr. Roepstorff.
On General Church Extension Fund: Revs. Jesse, Bernhard, and Kreyling; Messrs. Fischer and Sherman.
On Matters Referred to the District by General Body: Revs. Mennen, Steinhoff, and Kenreich; Messrs. Lang and Oliver Kreinheder.
On Report of Committee on Young People's Work: Revs. Kroencke and Ross; Messrs. Oliver Kreinheder and Hinrichs.

President's Address and Report.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

REVEREND AND DEAR BRETHREN IN CHRIST:—

"Ye are the light of the world," Jesus said to His disciples (Matt. 5, 14), and thereby points out to us the exalted position of influence and honor which He has given to His Church upon earth. What the sun is to this earth, that the Church of Christ is to the

world. The world without the Church would be in heathen darkness, given up to Satanic delusions, rotting away in vice and crime, perishing in despair and gloom. But just as God has given the sun to brighten, to warm, and to cheer all creation, so He has given to the world His Church, that it may be to all lost men a light to illuminate their darkness, a seed to create new spiritual life, and a mother to foster that life for blessed fruition. Jesus, to whom all power is given in heaven and in earth, and who has the keys of death and of hell, has appointed the Christians of this earth to be the dispensers of eternal happiness, and the gate-keepers to everlasting bliss. He has made the Christians the way-showers to lasting wealth, endless health, and perfect salvation from all ills forever. Therefore the apostle also says to the Christians: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2, 9.) Is that not overwhelming grace and wondrous honor for us poor mortals? It is true, the world does not see this glory of the children of God. Their eyes are holden. Luther points this out: "Before the world, before the devil, and even before ourselves also, His [Christ's] Church is a rejected people, as St. Paul says of the apostles (1 Cor. 4, 9): 'We are made a spectacle unto the world and to angels and to men,' and again, v. 13: 'We are made as the filth of the world, and are the offscouring of all things.' Holy Christendom is indeed the beloved, acceptable bride of Christ, and yet she must appear and seem to be the devil's bride." This contempt and this ridicule, which the world heaps upon us is one of the temptations which may cause us to forget the high position, the great honor, and, therefore, also the all-important work to which God has called us. But we must conquer this temptation, and have the Word of God again and again impress upon our minds and souls that we are to be the light unto this world, and that our business — and that is our Father's business — is the most important business which is carried on on this earth.

That is the conviction which should animate us also here at this convention. If we had come together here to negotiate the peace between the warring nations of Europe, certainly our business would be of great importance, but we have come together here for greater things. We have gathered here to discuss ways, means, and plans for winning the human enemies of God to be reconciled to Him, and thus to become His friends. We have come together to devise methods for carrying on God's warfare against the power of evil, the rulers of the darkness of this world, and to lead God's forces to an everlasting victory. 'Tis true, in ourselves we are both weak and unworthy. Therefore we confess with one of the greatest generals of God's army:

With might of ours naught can be done,
Soon were our loss effected.

But God is with us; that is our confidence. Jesus has promised to be with us even unto the end of the world; and if that Valiant One fights for us, the victory must remain ours. Besides, we have the weapon wherewith Jesus conquered the devil, the Word of God. We are not using "cunningly devised fables," neither the reason and "wisdom of this world, nor of the princes of this world, that come to naught," but we have "the hidden wisdom ordained by God unto our glory."

Through this Word of God we will join the host of world conquerors that have overthrown, and that continue to overthrow, Satan and all his hosts. "The Word they still shall let remain."

This Word of God shall enlighten us in the important deliberations upon a very vital subject, which the essayist has prepared to submit to our earnest consideration. This Word of God shall guide us in the earnest deliberations upon all those affairs in which we shall now be engaged. May He that hath all power in heaven and in earth enrich us spiritually, so that we may return each to his own work and field to let our light shine before men, that they may see our good works and glorify our Father in heaven. Amen.

ORDINATIONS AND INSTALLATIONS.

1912.

Candidate Clarence Damschroeder, graduate of St. Louis Seminary, was ordained on the 12th Sunday after Trinity, August 25, by the Rev. A. Doerffler, and installed as pastor at San Diego, Cal., on the 21st Sunday after Trinity, October 27, by the Rev. F. Leimbrock.

Candidate Walter O. Bischoff, graduate of the St. Louis Seminary, was ordained and installed as professor at Concordia College, Conover, N. C., on the 13th Sunday after Trinity, September 1, by the Rev. G. Long.

Candidate Richard W. Hilgendorf, graduate of St. Louis Seminary, was ordained and installed as pastor at South Sodus, N. Y., on the 13th Sunday after Trinity, September 1, by the Rev. J. Muehlhaeuser.

Rev. Walter Auping was installed as pastor of St. Andrew's Congregation, Cleveland, O., on the 16th Sunday after Trinity, September 22, by the Rev. Geo. Romoser.

Rev. Frank Luley was installed as pastor of Faith Church, Milwaukee, Wis., on the 22d Sunday after Trinity, November 3, by the Rev. O. Kaiser.

Candidate E. John, graduate of the Addison Seminary, was installed on the 14th Sunday after Trinity, September 8, as teacher of Bethany Parish School, Crimora, Va., by the Rev. F. Kuegele.

1913.

Rev. R. P. Oehlschlaeger was installed as pastor of the Church of our Redeemer, North Tonawanda, N. Y., April 20, by the Rev. M. Walker.

Candidate Martin Coyner, graduate of St. Louis Seminary, was ordained and installed as professor of Concordia College, Conover, N. C., on the 18th Sunday after Trinity, September 21, by Prof. A. Haentzschel.

Rev. W. D. Peters, on the 12th Sunday after Trinity, August 10, was installed as pastor at Asheville, N. C., by Prof. A. Haentzschel.

Rev. Walter O. Bischoff was installed as pastor of Concordia Congregation, Conover, N. C., on the Fourth Sunday in Lent, March 2, by Prof. C. A. Weiss.

Rev. Arthur H. Kaub was installed as missionary at Windsor Park, Chicago, Ill., on the 3d Sunday after Trinity, June 8, by the Rev. G. Schuessler.

Rev. Carl Bernhard was installed as pastor of Trinity Congregation at Dallas, Tex., on the 7th Sunday after Trinity, July 6, by the Rev. F. M. Robert.

Candidate E. Simantel, graduate of Addison Seminary, was installed as teacher of Bethany Parish School at Crimora, Va., on the 17th Sunday after Trinity, September 14, by the Rev. F. Kuegele.

1914.

Rev. M. Kuegele was installed as pastor of St. Paul's and Salem Congregations, Alexander County, N. C., on the Sunday after New Year, January 4, by Prof. C. O. Smith.

Rev. F. L. Oberschulte was installed on Quinquagesima Sunday, February 22, as missionary for Dayton's Bluff district, St. Paul, Minn., by the Rev. O. C. Kreinheder.

Rev. C. J. Schuth, was installed on the first Sunday after Trinity, June 14, as pastor of Redeemer Church, Freeport, Ill., by the Rev. G. Schuessler.

Candidate F. Decker, graduate of St. Louis Seminary, was ordained and installed as pastor at Grand Rapids, Mich., on the 13th Sunday after Trinity, September 6, by the Rev. G. Schuessler.

Rev. C. A. Kreyling was installed as pastor of Emmanuel Congregation, Pittsburgh, Pa., on the Second Sunday in Advent, December 6, by the Rev. H. P. Eckhardt.

Rev. Paul G. Kenrich was installed on the Second Sunday in Advent, December 6, as pastor of Pilgrim Congregation, Lakewood, O., by the Rev. C. C. Morhart.

1915.

Rev. J. Witte was installed as pastor of Grace Church, Cleveland, O., on the Sunday after New Year, January 3, by the Rev. Geo. Romoser.

Rev. M. Kuegele was installed as pastor of Friendship Congregation on the First Sunday after Epiphany, January 11, by Prof. A. Haentzschel, and on the same date, as pastor of St. Peter's Congregation, Catawba County, N. C., by the Rev. F. Kuegele.

Rev. E. Haserodt was installed as pastor of West Auburn Mission, Chicago, Ill., on Septuagesima Sunday, February 8, by the Rev. G. Schuessler.

Rev. Paul Bente was installed as pastor of Emmanuel Congregation, Baltimore, Md., on the First Sunday after Easter, April 19, by the Rev. Theo. Sorge.

Rev. Arthur Hanser was installed as pastor of the Congregation of Our Savior, Brooklyn, N. Y., on the Fifth Sunday after Easter, May 17th, by the Rev. Arthur Brunn.

Rev. Martin Heinicke was installed as pastor at Hickory, N. C., on the First Sunday after Easter, April 19, by Prof. H. Hemmeter.

VISITATIONS.

1. Vice-President Geo. A. Romoser visited Concordia Congregation, Akron, O.; Calvary Congregation, Buffalo, N. Y.; Redeemer Congregation, North Tonawanda, N. Y.; St. Andrew's Congregation, Detroit, Mich.; Redeemer Congregation, Detroit, Mich. Besides these he visited, informally, other pastors in his district, and states that he found everywhere Lutheran doctrine and consistent Lutheran practise prevailing.

2. Visitor John Fritz visited the Jackson Square Congregation, Baltimore, Md., twice, and Emmanuel Congregation, Baltimore, Md.

3. Visitor A. Haentzschel visited the Congregations, Emmanuel, Asheville, St. Peter's, Oxford, St. Stephen's, Catawba County, Christ, Hickory, — all in North Carolina.

4. Visitor A. Bonnet visited Pilgrim Congregation, Mt. Calvary Congregation, and attended a meeting of Redeemer Congregation, St. Louis.

5. Visitor Dallmann visited the congregations at Freeport and Glen Ellyn, Ill.

6. The President visited Concordia College, Conover, N. C.; the conference of our North Carolina brethren; the congregation at Asheville, N. C.; the Rev. E. V. Haserodt; the Mission Board of our District; the Rev. F. L. Oberschulte, St. Paul, Minn.; the congregations at Morgan and Rader in Webster County, Mo.; the Lutheran Conference of Cleveland, O.

RESIGNATIONS.

Rev. S. S. Keisler resigned as pastor of Mount Olive Congregation, N. C.

Teacher E. John resigned because of sickness.

On the 6th of July, 1914, the Treasurer of our District, Mr. G. E. Klingelhofer, sent me his resignation, to take effect July 31, 1914.

Mr. Klingelhofer urged upon me that the condition of his health and his business made it imperative for him to resign. His resignation was accepted. I thereupon appointed Mr. Norman Kemmler, Mr. Elmer Niebaum, both of Pittsburgh, Pa., a committee to audit the books of the Treasurer. They accepted the appointments. The books were audited, and their report is before the District in a printed form.

APPOINTMENTS.

Upon the resignation of the Treasurer of our District I appointed Mr. Edward Engler, of St. Louis, Mo., Treasurer to serve the District till this session. Mr. Engler accepted the appointment, and has served us in this capacity until now. His report, audited by Mr. Brockmeier and Mr. Wm. Schaefer, is before the District in a printed form. Upon the dismissal of Rev. Geo. Romoser to the Atlantic District I appointed Rev. W. H. Dale, Pittsburgh, Pa., visitor of the Lake Erie District. Upon the dismissal of Prof. C. A. Weiss to the Southern Illinois District I appointed Professor A. Haentzschel visitor of the Southeastern District, and upon his resignation I appointed Prof. H. Hemmeter visitor of that district. Upon the dismissal of the Rev. J. Fritz to the Western District I appointed the Rev. Paul Lindemann visitor of the Eastern District.

VARIOUS MATTERS.

When, in 1911, the English Synod was incorporated as the English District of the German Missouri Synod, a special committee was appointed to take charge of the affairs of Concordia College, Conover, N. C. This committee visited the institution, and at first reduced its course. Later, the same committee again extended the course, and called the Rev. H. B. Hemmeter to the presidency of the institution. He accepted the call, and has been at work there since spring of 1914. The Delegate Synod at Chicago, in 1914, did not continue the arrangement of a special committee for Concordia College, Conover, N. C., but its affairs between meetings of Synod are now taken care of by a Board of Trustees in the same manner that the other colleges of Synod are controlled.

In the fall of 1912, the Lake Erie Conference of our District, urging weighty reasons, suggested that the meeting of our District be postponed till 1915, and requested me to obtain the sentiments of the congregations upon this matter. I thereupon addressed each congregation of the District to discover the sentiments of the District in regard to the postponement of our session. The replies indicated that the great majority of our congregations were heartily in favor of postponing the meeting of the District till 1915. Some of the congregations suggested other changes. One congregation only voted to abide by the resolution passed at the Baltimore Convention. I thereupon announced that the sessions of our District would be held at the designated place in 1915.

RECOMMENDATIONS.

I would respectfully recommend, first, that our District follow the example of other Districts, and elect at least two vice-presidents.

Secondly, that we elect a committee, whose duty it shall be to systematize for our District the work of procuring ministerial students and of providing for their educational and financial needs.

Thirdly, that we elect a standing auditing committee, whose duty it shall be to audit the books of the Treasurer of our District every six months, and report to the President of the District; this committee to reside in the same city with the Treasurer of the District.

ACTION. — Report adopted with its three recommendations. The following explanation of the committee on the report of the President was added to Recommendation Two: —

“Since our experience in the English work teaches us that preparation in English at our institutions at present is inadequate, your committee recommends the following definition for the word ‘educational’ in the second recommendation of the President, to wit: —

“1. That the committee try to prevail on the proper authorities to strengthen the English department of all our colleges.

“2. That the committee try to prevail on the proper authorities of one centrally located college to arrange a course which will enable English boys to prepare for St. Louis without *first* learning *German*.”

The Committee on Ministerial Education is to consist of two pastors and one layman.

Report of the Mission Board.

The Mission Board, to which the administration of the mission-funds of the District was confided at the last convention, herewith respectfully submits its report. On the whole, the three years covered by this report were years of excellent progress, which calls for devout gratitude to Him who has commanded His Church to preach the Gospel to every creature, and has promised that His Word shall not return unto Him void.

COOPERATION.

The Board desires to express its appreciation of the cordial cooperation of our pastors and churches. We have not hesitated to request advice and aid from conferences and individual pastors whenever questions of more than ordinary importance were to be decided. Several consultations were held with the President of the District and the President of the General Body.

PERSONAL CONTACT.

It has been our endeavor to get into personal contact with our missions and missionaries as much as possible. In the summer of 1914, every mission receiving a subsidy (with the exception of

San Diego, Cal.) was visited by either one or two members of the Board. Practically, all of the missionaries have assured us that these visits were of great benefit to themselves and, more especially, to their congregations.

FINANCES.

Your honorable body will surely be gratified to learn that at no time was the treasury of the Board entirely depleted. While we, ordinarily, used extreme caution not to exceed our probable income, there were several occasions when we felt that we were compelled to make appropriations even at the risk of a deficit. But, contrary to our expectations, the deficit never materialized. Our congregations and Sunday-schools have responded nobly to the appeals of the Finance Committee. It must not be inferred, however, that it will not be necessary for our Christians to continue to make liberal contributions to this important treasury. The appropriations for 1915 are just about \$7,000.

NOW SELF-SUPPORTING.

Three missions joined the ranks of self-sustaining congregations during the triennium:—

Faith Church, Milwaukee, organized in October, 1907, became self-supporting November 2, 1913. A loan from the Church Extension Fund was of great service to the congregation. There were enrolled 37 voting, 230 communicant members.

Grace Church, Elyria, O., organized January, 1905, became self-supporting March 1, 1913. A loan of \$1,000 from the Church Extension Fund gave the pastor and the congregation of 33 voting and 119 communicant members the necessary courage to take the important step.

The Church of Our Redeemer, Freeport, Ill., organized April, 1910, became self-supporting January 1, 1914. The church numbered at the time 20 voting, 104 communicant members. This congregation made a very good record, indeed, in the short period of three years and eight months.

MERGED.

The Lutheran Tabernacle, Albany, N. Y., after a career of many trials and disappointments, resolved to merge with St. Paul's German Lutheran Church of that city in January, 1913. The congregation had received a small subsidy from the Board. After the property was sold, the congregation repaid a loan of \$200 to the Church Extension Fund, redeemed \$750 worth of certificates of indebtedness, which had been turned over to the Board by a number of persons living chiefly in Crimora and Waynesboro, Va., and also contributed \$100 to the Mission Treasury and \$1,880 to the Church Extension Fund.

MISSION TRANSFERRED.

Chickasha, Okla.; *St. Paul's Church*, was established as a mission in August, 1911. In February, 1912, there were enrolled 25 communicants, and 30 children in the Sunday-school. In December, 1913, there were 28 communicants and 15 Sunday-school pupils. In 1914, the communicant membership rose to 38, but the Sunday-school dwindled down to 7. As the mission cost \$600 per annum, the Board consulted the President of the District and many brethren concerning the advisability of requesting the Mission Board of the Kansas District to take charge of the station. The missionary also felt that there was no prospect of a more rapid growth, and favored the transfer. The Kansas Mission Board cheerfully accepted responsibility, and when Pastor Kreyling was called to Pittsburgh, they made provisions for the spiritual care of the members of St. Paul's Church.

NEW STATIONS.

Cleveland, O.; *St. Andrew's*. This mission was opened by Pastor Morhart in 1911. The Rev. W. A. W. Auping took charge in 1912. At first the congregation worshiped in a hall, then in a residence, and in 1914 a very neat chapel was erected, and an old building remodeled for use as a parsonage. From 11 voters and 49 communicants, in 1912, the congregation increased to 16 voters and 93 communicants in December, 1914.

San Diego, Cal.; *Grace Church*. A candidate had been called for this station by the former Mission Board just before the last convention of Synod, in 1912. The Rev. C. Damschroeder took charge in September, 1912, and during his pastorate the congregation increased from 6 voting and 13 communicant members to 12 and 47, respectively. A handsome house of worship was erected in 1914. The congregation reduced the subsidy \$60 two years in succession.

Windsor Park, Chicago. The Church of the Redeemer, Chicago, offered \$50 monthly for six months in addition to her regular mission collections, on condition that a mission be begun in Windsor Park. Pastor Kaub was installed as the missionary in June, 1913. Pastor Sievers, who had been doing English work in his German church for many years, transferred 37 communicants to the new mission. A handsome chapel was erected in 1914. The church has increased from 12 voting and 54 communicant members in July, 1913, to 22 voting and 130 communicant members in December, 1914. January 1, 1914, the subsidy was reduced from \$900 to \$600, and January 1, 1915, the subsidy was reduced to \$300.

Faith Church, Chicago, was begun in a manner similar to that at Windsor Park. The Church of the Redeemer again offered \$50 monthly for six months toward a mission in the vicinity of Halsted

and 79th streets. The offer was gratefully accepted, and Pastor Haserodt was called. He was installed in June, 1914. This section of the city, called West Auburn, is comparatively new, but is building up with a good class of residences. The congregation is still worshipping in a hall, but is contemplating purchasing a lot. From June, 1914, to December, 1914, the increase was from 8 voters and 29 communicants to 9 voters and 40 communicants.

St. Paul, Minn.; Church of Our Savior. This mission was established by Pastor Kreinheder primarily to make provision for the members of Redeemer Church living on Dayton's Bluff. Redeemer Church furnished a store with pews, and paid the rent for the room. The Rev. F. L. Oberschulte was installed February 22, 1914. From April, 1914, to the end of the year the congregation grew to 12 voting and 60 communicant members. A suitable lot has been purchased, and a church-building will probably be in course of erection at the time of this convention.

Hickory, N. C. This is an old "new" station. At the last convention, the former Board announced that this parish, consisting of three congregations, was self-supporting. At that time the parish was served by Pastor Long, who had an additional income from the county for some educational work in which he was engaged. It was found, however, that Pastor Long could not attend to the duties of so large a parish and his other position. An appeal was, therefore, made to the Board for aid in supporting a pastor who could devote his time exclusively to his ministerial duties. An annual subsidy of \$100 was granted. Christ Church, Hickory, grew from 17 voters and 38 communicants in July, 1914, to 28 voters and 59 communicants in December, 1914. — St. Stephen's and Augustana were practically stationary.

Grand Rapids, Mich. Pastor Ross established two missions in this city of 125,000 inhabitants, one called the North End, the other the South End Mission. Candidate Decker was installed in August, 1914. There is no organized congregation at either mission. Attendance at North End, 18; Sunday-school, 37. Attendance at South End, 34; Sunday-school, 33.

Ardmore, Ill. This is a new suburb of Chicago, small as yet, but in good railway connection with several other new villages. Pastor Kenreich began working there in November, 1913. There are 21 communicants and 41 Sunday-school scholars.

Clyde, N. Y. This station is a part of the South Sodus parish, the Rev. Hilgendorf, pastor. The average attendance is 25 hearers.

Pittsburgh, Pa.; Immanuel Church. This mission, the Greenfield Mission, was organized under the auspices and with the aid of the Martin Luther Church Extension Society, a local organization, in 1907, with 25 communicants. When aid from that source was

no longer available, the congregation, in June, 1914, applied to this Board. The church had grown to 15 voters and 90 communicants, and had paid \$6,000 on a debt of \$9,500. A subsidy of \$300 was allowed, and the Rev. A. L. Kreyling was called. His report agrees with reports received from other sources that the field is quite hopeful.

Lakewood, O.; Pilgrim Church. This station was opened by the Rev. C. Morhart in April, 1913, and served by him and Pastor Auping until December 6, 1914, when Pastor P. Kenrich was installed. The congregation owns a valuable lot worth \$6,000, and in December, 1914, consisted of 16 voting and 61 communicant members.

OLD STATIONS.

The following missions were on the roll at the last convention of Synod:—

Asheville, N. C.; Baltimore and Violetville, Md.; Pendleton Co., W. Va.; Brooklyn, N. Y.; Charlottesville, Va.; Glen Ellyn, Ill.; Grantwood and West New York, N. J.; North Tonawanda, N. Y.; Pittsburgh (Grace Church); South Sodus, N. Y.; and Oakmont, Pa.

As the history of these stations has appeared in previous reports and the present status may be learned from the appended statistical table, it will not be necessary to give detailed account of them. While the progress in some of them is discouragingly slow, others are gaining in membership, and hopes may be entertained that at the next convention one or two of them may possibly have become self-supporting.

CHURCH EXTENSION FUND.

In distinction from previous reports we are pleased to inform your venerable body that the contributions toward this important fund have materially increased during the triennium. The large gift of the Lutheran Tabernacle, Albany, added a substantial sum, and the contributions from the congregations are also considerably larger than formerly. It will be noted from the report on the congregations that became self-supporting that two of the three were enabled to do so on account of loans from this fund. While every gift to this fund is acceptable and an aid to struggling congregations, we would emphasize the fact that this fund is peculiarly fitted to receive large sums. This money serves the Church forever, and it is a source of gratification to the Board, and, no doubt, to the whole Synod, that the Fund has never incurred a loss.

E. F. HAERTEL.

G. SCHUESSLER.

L. KLEIN.

MISSION.	PASTOR.	Miss'n Begun	Voting Memb., 1914	Comm. Memb., 1914	Net Gain, 1914	Sund- school, 1914	Subsidy received, 1914	Subsidy promised, 1915	REMARKS.
Asheville, N. C.	W. D. Peters	1904	21	50	12	48	\$380.00	\$380.00	Last report July, '14.
Baltimore; Messiah.	Vacant.	1911	—	50	4	204	300.00	300.00	
Baltimore; Bethany	Vacant.	1898	9	43	—	59	—	300.00	
Brooklyn, N. Y.	O. H. Pannkoke.	1908	14	85	—	—	195.00	120.00	
Charlottesville, Va.	A. L. Crouse.	1868	17	51	—	24	96.00	96.00	
Gordonsville, Va.	A. L. Crouse.	1909	4	7	—	—	—	—	Subsidy jointly with Charlottesville.
Chicago, Windsor Pk.	A. H. Kaub.	1913	22	130	49	118	650.00	300.00	Subs. since Feb., '14.
Chicago; Faith	E. V. Haserodt	1914	9	40	40	45	843.00	900.00	
Cleveland, O.	W. A. Auping.	1911	16	93	28	96	480.00	420.00	
Glen Ellyn, Ill.	Chas. H. Kenreich	1909	13	112	24	67	200.00	200.00	
Ardmore, Ill.	Chas. H. Kenreich	1913	8	24	24	51	10.00	60.00	Subs. since Nov., '14.
Grand Rapids; N. End.	F. J. Decker	1912	—	10	—	28	137.69	300.00	Subs. since July, '14.
Grand Rapids; S. End.	F. J. Decker	1913	—	27	27	30	115.00	360.00	Subs. since July, '14.
Grantwood, N. J.	B. C. Weinlaeder	1902	10	77	7	85	300.00	360.00	
West New York, N. J.	B. C. Weinlaeder	1908	—	20	4	77	144.00	144.00	
Hickory; St. Stephen's	M. J. Heinicke	1904	28	59	18	25	66.65	100.00	Subs. since May, '14.
Hickory; Augustana	M. J. Heinicke	—	57	140	6	112	—	—	Subs. jtly. w. Hickory.
Lakewood, O.	M. J. Heinicke	—	19	41	3	37	—	—	Subs. since Dec., '14.
N. Tonawanda, N. Y.	P. Kenrich	1913	16	61	—	60	25.00	300.00	
Oakmont, Pa.	R. P. Oehlschlaeger	1897	30	106	7	68	187.49	175.00	
Pittsburgh; Grace	J. H. Dobbyn	1901	32	141	25	101	150.00	120.00	
Pittsburgh; Immanuel	A. C. M. Wahl.	1910	15	70	9	74	316.66	300.00	
San Diego, Cal.	A. L. Kreyling	1907	17	93	6	55	—	25.00	Subs. since Dec., '14.
South Sodus, N. Y.	C. Damschroeder	1912	12	47	12	70	540.00	300.00	
Clyde, N. Y.	R. W. Hilgendorf	1902	18	78	15	48	150.00	100.00	
St. Paul, Minn.	R. W. Hilgendorf	1911	7	23	—	15	—	—	Subs. jtly. w. S. Sodus.
Probst, W. Va.	F. L. Oberschulte	1913	12	60	60	108	525.00	600.00	Subs. since Feb., '14.
Sugar Grove, W. Va.	A. A. Hahn	1899	52	112	2	—	150.00	150.00	Subs. jtly. w. Probst.
Mitchell, W. Va.	A. A. Hahn	1900	19	41	4	—	—	—	Subs. jtly. w. Probst.
	A. A. Hahn	1900	14	34	—	—	—	—	
Totals			491	1925	362	1704	\$6036.49	\$6865.00	

The treasurer's report covers period from May to April. Hence the seeming discrepancy.

Report of Treasurer of Mission Board.

May 1, 1912, to April 30, 1915.

MISSION FUND.

	1912—'13	1913—'14	1914—'15
RECEIPTS: —	5/1/12	5/1/13	5/1/14
Balance on hand	\$ 188.74	\$1303.55	\$1421.73
From congregations, Sunday-schools, societies, and individuals, as per <i>Lutheran Witness</i>	6030.17	6420.84	7451.97
From Lutheran Tabernacle, Albany, N. Y.	100.00	—	—
Interest from bank	14.57	8.50	26.03
	<hr/> \$6333.48	<hr/> \$7732.89	<hr/> \$8899.73

DISBURSEMENTS: —*Subsidies to following congregations: —*

Grantwood, N. J.; Trinity.....	\$300.00	\$300.00	\$320.00
South Sodus, N. Y.; St. Mark's.....	100.00	125.00	166.66
North Tonawanda, N. Y.; Redeemer...	41.66	237.48	174.99
Asheville, N. C.; Emmanuel	275.00	360.02	380.00
Elyria, O.; Grace	125.00	*	—
Milwaukee, Wis.; Faith	230.00	105.00	*
Charlottesville, Va.; Immanuel	120.00	116.00	96.00
Brooklyn, N. Y.; Good Shepherd.....	300.00	300.00	135.00
Albany, N. Y.; Tabernacle	37.44	—	—
Brandywine, W. Va.; Rev. A. A. Hahn	150.00	150.00	150.00
Freeport, Ill.; Redeemer	300.00	195.00	*
West New York, N. J.; Rev. Weinlaeder	220.00	144.00	144.00
Glen Ellyn, Ill.; Grace	199.96	200.00	200.00
Baltimore, Md.; Messiah	300.00	300.00	210.00
Chickasha, Okla.; St. Paul's	690.00	600.00	350.00
Pittsburgh, Pa.; Grace	399.98	383.34	300.00
Oakmont, Pa.; Redeemer	172.50	150.00	145.00
Cleveland, O.; St. Andrew's	370.00	480.00	475.00
San Diego, Cal.; Grace	300.00	590.00	530.00
Chicago, Ill.; Windsor Park	—	775.00	550.00
Grand Rapids, Mich.; North and South End Mission	—	40.56	465.55
Chicago, Ill.; Faith	—	243.00	900.00
St. Paul, Minn.; Our Savior	—	125.00	600.00
Pittsburgh, Pa.; Immanuel	—	—	125.00
Hickory, N. C.; Christ	—	—	101.64
Cleveland, O.; Pilgrim	—	—	125.00
Elmhurst, Ill.; Ardmore	—	—	30.00
	<hr/> \$4631.54	<hr/> \$5919.40	<hr/> \$6673.84

Traveling Expenses: —

Rev. Bernhard	189.83	—	—
Rev. Damschroeder	60.00	—	—
Rev. Kaub	—	142.06	—
Rev. Peters	—	25.00	—
Rev. Haserodt	—	45.00	—
Rev. Oberschulte	—	139.90	—
Rev. Decker	—	—	10.00
Rev. Kreyling	—	—	40.00
Mission Board	21.60	8.00	127.00

* Self-supporting.

Miscellaneous Expenses:—

Reformation programs, envelopes, and postage	87.14	—	—
Envelopes and postage	—	7.00	16.00
Stationery	17.75	6.00	—
Express, telegrams, exchange, postage	22.07	18.80	10.38
<i>Total disbursements</i>	\$5029.93	\$6311.16	\$6877.22
<i>Cash balance</i>	\$1303.55	\$1421.73	\$2022.51
	4/30/13	4/30/14	4/30/15

PAROCHIAL SCHOOL FUND.

	1912—'13	1913—'14	1914—'15
RECEIPTS:—	5/1/12	5/1/13	5/1/14
Balance on hand	\$51.39	—	—
Deficit	—	\$20.60	\$ 2.45
From congregations, as per <i>Lutheran Witness</i>	50.01	18.15	18.76
	\$101.40	—	—
DISBURSEMENTS:—			
St. Peter's Congregation	\$36.00	—	—
Mount Olive Congregation	36.00	—	—
Catawba Co., N. C.; Rev. P. C. Henry; Conover, N. C.	50.00	—	—
	122.00	—	—
<i>Deficit</i>	\$20.60	\$2.45	—
<i>Balance</i>	—	—	\$16.31
	4/30/13	4/30/14	4/30/15

CHURCH EXTENSION FUND.

	1912—'13	1913—'14	1914—'15
RECEIPTS:—	5/1/12	5/1/13	5/1/14
Balance on hand	\$1360.98	\$3330.03	\$1690.59
From congregations, Sunday-schools, societies, and individuals, as per <i>Lutheran Witness</i>	621.05	781.34	1119.72
From Lutheran Tabernacle, Albany, N. Y., for 27 bonds donated by various parties	750.00	—	—
From Lutheran Tabernacle, Albany, N. Y.: proceeds	1880.00	—	—
Loans repaid by congregations. (See statement of notes.)	1018.00	335.00	859.50
Interest from bank	—	44.22	6.45
	\$5630.03	\$4490.59	\$3676.26
DISBURSEMENTS:—			
Loans made to congregations. (See statement of notes.)	2300.00	2800.00	2500.00
<i>Cash balance</i>	\$3330.03	\$1690.59	\$1176.26
	4/30/13	4/30/14	4/30/15

NB. After May 1, 1915, the balance will be reduced \$1,000.00 by loan to Our Savior Congregation at St. Paul, Minn.

STATEMENT OF LOANS TO CONGREGATIONS.

NOTES.	5/1/12 Balance.	1912-'13		1913-'14		1914-'15		5/1/15 Balance.
		New Loans.	Loans Repaid.	New Loans.	Loans Repaid.	New Loans.	Loans Repaid.	
Trinity, East St. Louis, Ill., 6/23/02.....	97.00	—	18.00	—	79.00	—	—	—
Redeemer, Detroit, Mich., 7/29/05.....	465.50	—	50.00	—	56.00	—	159.50	200.00
6/4/06.....	100.00	—	—	—	—	—	—	100.00
Mount Calvary, Lancaster, Pa., 1/10/05.....	90.00	—	—	—	—	—	—	90.00
6/15/05.....	90.00	—	—	—	—	—	—	—
Lutheran Tabernacle, Albany, N. Y., 6/14/09.....	200.00	—	200.00	—	—	—	—	—
Grace, Elyria, O., 8/13/07.....	100.00	1000.00	—	—	100.00	—	—	—
2/14/13.....	—	—	—	—	50.00	—	—	—
Emmanuel, Asheville, N. C., 4/28/08.....	50.00	—	—	—	—	—	50.00	900.00
Our Savior, Brooklyn, N. Y., 1/20/09.....	900.00	—	600.00	—	—	—	300.00	50.00
Good Shepherd, Brooklyn, N. Y., 7/19/09—6/10.....	420.00	—	—	—	—	—	—	—
January to April, 1912.....	100.00	300.00	—	—	—	—	—	—
May, 1912, to April, 1913.....	—	—	—	—	—	—	—	—
May, 1913, to April, 1914.....	—	—	—	300.00	—	—	—	1120.00
Mount Olive, Minneapolis, Minn., 3/1/10.....	50.00	—	50.00	—	—	—	—	—
Holy Trinity, New York, N. Y., 5/1/11.....	200.00	—	—	—	—	—	—	200.00
Messiah, Baltimore, Md., 9/2/11.....	500.00	—	—	—	—	—	200.00	300.00
Faith, Milwaukee, Wis., 12/19/10.....	450.00	1000.00	100.00	—	50.00	—	50.00	350.00
2/7/13.....	—	—	—	—	—	—	—	900.00
Grace, San Diego, Cal., 6/2/13.....	—	—	—	1000.00	—	—	—	950.00
Redeemer, Oakmont, Pa., 5/1/14.....	—	—	—	800.00	—	—	—	800.00
Windsor Park, Chicago, Ill., 9/29/13.....	—	—	—	700.00	—	—	50.00	650.00
9/10/14.....	—	—	—	—	—	500.00	—	500.00
Grace, Bedford Park, N. Y., 5/1/14.....	—	—	—	—	—	1000.00	—	1000.00
St. Andrews, Cleveland, O., 3/16/15.....	—	—	—	—	—	1000.00	—	1000.00
Total new loans.....	—	2300.00	—	2800.00	—	2500.00	—	—
Total repaid.....	—	—	1018.00	—	335.00	—	859.50	—
Balance of notes.....	3812.50	—	5094.50	—	7559.50	—	9200.00	Total unpaid
Cash balance.....	1360.98	—	3330.03	—	1690.59	—	1176.26	9200.00
	5173.48	—	8424.53	—	9250.09	—	10376.26	9200.00
4/30/12			4/30/13		4/30/14		4/30/15	

L. KLEIN, Treasurer.

REPORT OF COMMITTEE ON MISSION BOARD'S REPORT.

Your Committee submits the following report:—

1. That we express our gratification of a cooperation between pastors and Board, and hope that it will continue.

2. That we commend the personal-contact policy, by which the members of the Board kept in personal touch with the missionaries and their missions.

3. That we note with joy that for the first time in our history there has been no deficit at any time during the past triennium in the mission treasury, in spite of greatly augmented expenses.

4. That we commend the action of the three missions in becoming self-supporting, and we approve the action of the Board in extending a loan from the Church Extension Fund to this end, and encourage it to continue this policy.

5. That we approve the transfer of the mission in Chickasha, Okla.

6. We furthermore report that the books were found correct and in excellent condition.

7. We also call attention to the fact that 11 new stations have been established during the past triennium, a new record in our District, and a gain of 362 communicants, as shown in the printed report.

8. Finally, we recommend that the Mission Board be incorporated, and that the Niemann Fund be placed at the disposal and under the control of the Board.

W. D. PETERS, *Secretary*.

ACTION.—Report adopted. Synod ordered that the Trustees of the District turn over to the Mission Board the Niemann Fund, provided it can be legally done. It was further ordered that the Mission Board be incorporated.

Synod also *resolved* that, "because of the general nature of the work at Asheville, N. C., a great health resort, the Board of General Church Extension Fund be asked to substantially assist our congregation in securing a much-needed parsonage."

Report of Treasurer:

June 1, 1912, to July 31, 1914.

	Balance, 6/1/12	Receipts, 6/1/12 to 7/31/14	Total	Disburse- ments, 6/1/12 to 7/31/14	Balance, 8/1/14
MISSION TREASURY	211.18	13707.01	13918.19	13669.62	248.57
SYNODICAL TREASURY	312.94	3420.47	3733.41	2956.67	776.74
MISCELLANEOUS FUNDS:—					
Addison College	—	6.11	6.11	6.11	—
American Luth. Publ. Board...	—	8.17	8.17	8.17	—
Austral. and N. Zealand Miss..	—	36.45	36.45	33.68	2.77
Baltimore City Missions	—	167.90	167.90	166.29	1.61
Beneficiary Education	20.00	41.24	61.24	15.89	45.35

	Balance, 6/1/12	Receipts, 6/1/12 to 7/31/14	Total	Disburse- ments, 6/1/12 to 7/31/14	Balance, 8/1/14
Bethlehem Orphanage	6.30	31.28	37.58	29.58	8.00
Brazil and Argentine Missions.	1.00	305.33	306.33	287.77	18.56
Bretchler Relief Fund	—	9.50	9.50	9.50	—
Broadway Mission, Cleveland..	—	74.47	74.47	74.47	—
Buffalo Missions	—	325.00	325.00	325.00	—
California and Nev. Dist. Miss.	—	3.00	3.00	3.00	—
Canada Missions	13.34	3.00	16.34	—	16.34
Chicago Missions	—	21.82	21.82	21.82	—
China Missions	—	53.80	53.80	40.80	13.00
Church Extension Fund.....	12.06	1700.02	1712.08	1641.19	70.89
Church Ext. Fd. of Gen. Body.	—	25.00	25.00	25.00	—
Concordia College	25.34	133.05	158.39	78.39	80.00
Concordia Congr. Relief Fund.	—	10.00	10.00	—	10.00
Concordia Publishing House...	—	11.25	11.25	11.35	—
Conover College	21.50	33.61	55.11	33.61	21.50
Conover Local Missions	—	4.71	4.71	4.71	—
Deaf-mute Missions	—	122.62	122.62	118.69	3.93
Deaf-mute Institute	—	90.27	90.27	80.27	10.00
Detroit Hospital	—	1.00	1.00	1.00	—
East India Missions	1.00	66.27	67.27	47.75	19.52
Immigrant Missions	—	6.00	6.00	—	6.00
Immigrant Miss., Baltimore...	—	4.50	4.50	—	4.50
Immigrant Miss., Philadelphia.	1.00	5.50	6.50	1.00	5.50
Flood Sufferers	—	740.88	740.88	740.88	—
Foreign Missions	26.10	90.02	116.12	88.36	27.76
Foreign-tongue Miss. in U. S...	—	60.70	60.70	47.93	12.77
Free Church in Europe	—	45.45	45.45	41.68	3.77
General Home Missions.....	—	11.92	11.92	2.32	9.60
Greensboro College	1.00	—	1.00	1.00	—
Greensboro School Bldg. Fund.	1.62	—	1.62	—	1.62
Guild Relief Fund	—	5.00	5.00	—	5.00
Heathen Missions	2.00	21.00	23.00	23.00	—
Hickory, N. C., Missions	—	27.88	27.88	27.88	—
Hindu Missions	2.00	1.00	3.00	3.00	—
Holy Trinity Church	5.00	—	5.00	5.00	—
Home for Epileptics and Feeble- minded	7.00	86.85	93.85	82.60	11.25
India Missions	13.00	240.92	253.92	205.92	48.00
Indian Missions	—	170.73	170.73	168.96	1.77
Indigent Students' Fund	56.72	9.45	66.17	39.45	26.72
Indigent Student at Conover...	3.00	7.82	10.82	7.82	3.00
Jewish Missions	—	15.80	15.80	14.03	1.77
Lake Erie Indigent Stud. Fund	2.00	37.50	39.50	34.50	5.00
London Missions .....	.50	6.45	6.95	4.18	2.77
Lutheran Hospital, New York.	2.30	59.90	62.20	59.20	3.00
Lutheran Hospital, St. Louis..	—	20.00	20.00	17.00	3.00
Martin Luther Home	4.00	—	4.00	—	4.00
Mileage Fund	17.50	51.03	68.53	63.53	5.00
Mission at Eloise, Mich.	—	7.00	7.00	7.00	—
Mountain Home, India	—	120.05	120.05	115.05	5.00
Nazareth Church, Detroit	—	2.60	2.60	2.60	—
Negro Missions	26.90	286.05	312.95	294.21	18.74
Old Folks' Home, New York...	2.00	6.00	8.00	2.00	6.00
Orphanage, Addison, Ill.	—	2.00	2.00	—	2.00
Orphanage, Brooklyn, N. Y. ...	—	1.06	1.06	1.06	—
Orphanage, College Point, N. Y.	—	18.76	18.76	18.76	—
Orphanage, Des Peres, Mo.	—	65.78	65.78	50.78	15.00

	Balance, 6/1/12	Receipts, 6/1/12 to 7/31/14	Total	Disburse- ments, 6/1/12 to 7/31/14	Balance, 8/1/14
Orphanage, St. Louis, Mo.	—	29.52	29.52	27.52	2.00
Parish House Fund	—	75.36	75.36	75.36	—
P., Rev. J.	6.00	—	6.00	—	6.00
Rev. Henry's Parochial School ..	—	5.00	5.00	5.00	—
Pittsburgh Missions	—	25.00	25.00	—	25.00
Poor Students	11.01	104.33	115.34	46.55	68.79
President's House, Conover	14.53	12.25	26.78	—	26.78
Relief Fund	161.20	1743.86	1905.06	1668.24	236.82
Relief Fund, Western District ..	—	28.00	28.00	—	28.00
Repair Fund	—	67.00	67.00	67.00	—
River Forest College	—	778.52	778.52	705.63	72.89
Saxon and Danish Free Church ..	3.50	—	3.50	3.50	—
South America Missions	—	25.00	25.00	25.00	—
St. John's College	—	5.00	5.00	5.00	—
St. Luke's Church, Reno, Nev. ..	—	47.30	47.30	47.30	—
St. Paul's Church, Omaha	—	2.00	2.00	2.00	—
St. Louis City Missions	2.15	104.23	106.38	75.23	31.15
St. Louis Children's Frd. Assn. ..	—	20.00	20.00	20.00	—
Students' Fund, Atlanta, Ga.	—	2.00	2.00	—	2.00
Student Fund, Augusta	—	10.00	10.00	10.00	—
Student at Fort Wayne	2.00	172.00	174.00	174.00	—
Student A.	—	4.00	4.00	4.00	—
Student, <i>Guide</i>	—	23.00	23.00	23.00	—
Student K.	—	58.00	58.00	58.00	—
Student Kl.	—	49.00	49.00	49.00	—
Student Ku.	—	40.00	40.00	40.00	—
Student R.	—	10.59	10.59	10.59	—
Student Tr.	—	20.00	20.00	20.00	—
Synodical Building Fund	—	267.72	267.72	183.90	83.82
Teachers' Seminary, Chicago	—	115.88	115.88	115.88	—
Tuberculosis Sanitarium	14.03	65.10	79.13	42.13	37.00
Valley Park Congregation	—	15.00	15.00	15.00	—
Walther Fund	29.01	—	29.01	29.01	—
	1041.73	26572.61	27614.34	25408.77	2205.57

GEO. E. KLINGELHOFFER, *Treasurer*.

Audited, September 15, 1914.

E. P. NIEHAUM.

NORMAN KEMMER. } *Committee*.

Report of Treasurer.

August 1, 1914, to April 30, 1915.

EXPENSE ACCOUNT.

Synodical Treasury, Dr.	\$213.44	
To President's expense allowance: traveling, printing, and sundries		\$111.60
Treasurer's expense: audit, July 31, 1914		60.00
Stationery, stamps, and sundries		11.23
Finance Committee		15.00
Statistician's expense		2.00
Exchange on checks		13.61
	\$213.44	\$213.44
Interest on bank balance, Dr.	\$19.77	
To Synodical Treasury		\$19.77

	Balance, 8/1/14	Receipts, 8/1/14 to 4/30/15	Total	Disburse- ments, 8/1/14 to 4/30/15	Balance, 4/30/15
MISSION TREASURY	248.57	5706.96	5955.53	5742.80	212.73
SYNODICAL TREASURY	776.74	1956.47	2733.21	2463.55	269.66
SYNODICAL BUILDING FUND.	83.82	124.25	208.07	205.72	2.35
MISCELLANEOUS FUNDS:—					
Austral. and N. Zealand Miss.	2.77	11.69	14.46	13.87	.59
Athletic Assn., Teachers' Semi- nary, River Forest	—	5.00	5.00	5.00	—
Altenheim	—	12.74	12.74	12.74	—
Brazil Missions	18.56	127.49	146.05	139.73	6.32
Buffalo City Missions	—	100.00	100.00	100.00	—
Beneficiary Education	—	5.30	5.30	5.30	—
Baltimore City Missions	1.61	51.75	53.36	53.36	—
Beneficiary Missions	45.35	—	45.35	45.35	—
Bethlehem Orphanage	8.00	7.50	15.50	15.50	—
Brother in need	—	40.00	40.00	40.00	—
Buffalo Mission Society	—	25.00	25.00	25.00	—
Church Extension Fund	70.89	843.04	913.93	897.17	16.76
City Mission in St. Louis	31.15	127.90	159.05	151.07	7.98
Canada Missions	—	16.34	16.34	16.34	—
China Missions	13.00	25.75	38.75	31.50	7.25
Concordia College	80.00	—	80.00	80.00	—
Concordia Congr. Relief Fund.	10.00	—	10.00	10.00	—
Conover College	21.50	—	21.50	21.50	—
Colleges	—	60.20	60.20	60.20	—
Children's Friend Association..	—	10.00	10.00	10.00	—
Cuba Missions	—	1.00	1.00	1.00	—
Children's Aid Missions	—	1.00	1.00	1.00	—
Deaf-mute Missions	3.93	86.74	90.67	88.93	1.74
Deaf-mute Institute	10.00	40.50	50.50	50.50	—
Immigrant Missions	6.00	8.00	14.00	14.00	—
European Free Church	3.77	251.71	255.48	232.64	22.84
East India Missions	19.52	—	19.52	19.52	—
Immigrant Miss., Baltimore...	4.50	1.00	5.50	5.50	—
Immigrant Miss., Philadelphia.	5.50	—	5.50	5.50	—
Ev. Luth. Church of Reno, Nev.	—	21.25	21.25	21.25	—
Mission at Eloise, Mich.	—	1.00	1.00	1.00	—
Foreign Missions	27.76	151.86	179.62	165.15	14.47
Foreign-tongue Miss. in U. S...	12.77	62.69	75.46	74.87	.59
General Synodical Treasury ...	—	15.00	15.00	15.00	—
Guide Student	—	25.00	25.00	19.00	6.00
General Home Missions	9.60	6.53	16.13	14.96	1.17
Greensboro School Bldg. Fund.	1.62	—	1.62	1.62	—
Guild Relief Fund	5.00	—	5.00	5.00	—
Home for Epileptics and Feeble- minded	11.25	30.00	41.25	41.25	—
Home for Feeble-minded, Water- town, Wis.	—	20.00	20.00	20.00	—
Hindu Missions	—	2.00	2.00	2.00	—
Hickory, N. C., Missions	—	10.00	10.00	10.00	—
Home-Findg. Society of Illinois	—	25.00	25.00	25.00	—
India Missions	48.00	242.03	290.03	290.03	—
Indigent Students, Conover....	3.00	156.74	159.74	155.49	4.25
Indian Missions	1.77	44.09	45.86	45.27	.59
Indigent Students	26.72	94.35	121.07	67.13	53.94
Indigent Students, Bronxville.	—	25.00	25.00	25.00	—

	Balance, 8/1/14	Receipts, 8/1/14 to 4/30/15	Total	Disburse- ments, 8/1/14 to 4/30/15	Balance, 4/30/15
Italian Missions	—	3.00	3.00	3.00	—
Jewish Missions	1.77	9.69	11.46	10.87	.59
Kindergarten Dept. of St. An- drew's Church, Cleveland...	—	10.00	10.00	—	10.00
Lake Erie Indigent Students...	5.00	3.00	8.00	8.00	—
London Missions	2.77	8.69	11.46	10.87	.59
Lutheran Hospital, New York.	3.00	7.00	10.00	10.00	—
Lutheran Hospital, St. Louis..	3.00	5.00	8.00	8.00	—
Minneapolis Deaf-mute Chapel.	—	7.00	7.00	7.00	—
Martin Luther Home	4.00	—	4.00	4.00	—
Mileage Fund	5.00	—	5.00	—	5.00
Mountain Home	5.00	—	5.00	5.00	—
Milwaukee City Missions	—	23.11	23.11	23.11	—
Nazareth Mission, Buffalo.....	—	75.00	75.00	75.00	—
Negro Missions	18.74	248.90	267.64	258.60	9.04
Needy Fam. K., Niagara Falls.	—	5.00	5.00	5.00	—
Nazareth Church, Buffalo.....	—	76.03	76.03	76.03	—
Needy Luth. Childr. in Europe.	—	21.44	21.44	21.44	—
Old Folks' Home, New York...	6.00	5.00	11.00	11.00	—
Orphanage, Addison, Ill.	2.00	26.05	28.05	28.05	—
Orphanage, Des Peres, Mo.....	15.00	190.95	205.95	205.95	—
Orphanage, St. Louis, Mo.....	2.00	—	2.00	2.00	—
Poor Students	68.79	3.78	72.57	72.57	—
Parsonage of Wis. Indian Miss.	—	10.00	10.00	10.00	—
Parochial School Fund	—	11.56	11.56	11.56	—
Pasha, Rev. J.	6.00	—	6.00	6.00	—
Pittsburgh Missions	25.00	—	25.00	25.00	—
President's House, Conover....	26.78	—	26.78	26.78	—
Pastors' Widows and Orphans.	—	51.69	51.69	48.75	2.94
Polish Missions	—	2.15	2.15	2.15	—
Relief Fund	236.82	409.95	646.77	636.31	10.46
Relief Fund, Western District.	28.00	—	28.00	28.00	—
River Forest College	72.89	—	72.89	72.89	—
St. Paul's Church, Buffalo	—	64.00	64.00	64.00	—
Students' Fund, Atlanta, Ga....	2.00	—	2.00	2.00	—
Student George Kaiser	—	22.00	22.00	22.00	—
Student Henry Frohn	—	17.50	17.50	17.50	—
Students at Fort Wayne	—	77.00	77.00	77.00	—
South America Missions	—	10.00	10.00	10.00	—
Tuberculosis Sanitarium	37.00	53.27	90.27	90.27	—
Wartburg Home	—	2.50	2.50	2.50	—
<hr/>					
	2205.57	12023.79	14229.36	13561.51	667.85

EDWARD H. ENGLER, *Treas.*,
5333 Berlin Ave., St. Louis, Mo.

Audited, May 11, 1915.

F. C. BROCKMEIER. } *Committee.*
WM. J. SCHAEFER. }

ACTION.—Report adopted. Synod was "highly gratified to observe that the total contributions from August 1, 1914, to April 30, 1915, were larger, in proportion, by 30 per cent. than the total amount

contributed from June 1, 1912 to July 31, 1914. To fully appreciate this increase, we must be aware that the communicant membership during the same period increased by only 10 per cent., and that a general financial depression prevailed."

Report of the Board of Trustees.

To the English District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

As Trustees of the English District your Board found no duties to perform in the past three years.

As Trustees of the Niemann Fund the following report covers our activities since May, 1912:—

RECEIPTS.

Interest on note to Redeemer Church, Detroit.....	\$211.67
On principal of note to Redeemer Church, Detroit.....	201.33
Bank interest	45.64
<i>Total receipts</i>	<u>\$458.64</u>
Cash balance on deposit, May 16, 1912	300.04
<i>Total available cash</i>	<u>\$758.68</u>

DISBURSEMENTS.

September 7, 1914. To Treasurer Engler for Church Extension Fund	\$262.00
May 7, 1915. To Treasurer Engler for Church Extension Fund	103.82
<i>Total disbursements</i>	<u>365.82</u>

Balance on deposit Commonwealth Trust Co., Buffalo, N. Y..... \$392.86

This cash balance of \$392.86, with \$1,607.14 still due on the loan to Redeemer Church, Detroit, constitute the original \$2,000 of the Niemann Fund. The interest on the loan is paid to the last interest date.

As will be seen, there remains at the disposition of Synod for further loans from this fund the sum of \$392.86.

Respectfully submitted,

THE BOARD OF TRUSTEES.

Buffalo, May 14, 1915.

C. O. ROTHER, *Secretary*.

ACTION. — The committee on the Trustees' report found the above report correct, and that the Niemann Fund was being administered according to the wishes of the founder and of this body.

Report of the Finance Committee.

The Committee has continued the work along the lines laid out by its former chairman, Pastor Haertel. In September we always made a budget of the expenses for the ensuing year, and sent a letter to each congregation, asking them to contribute their pro rata share.

We asked that, if they could not do this, they would *pledge* a certain amount to each treasury, just as the congregations ask their members to pledge themselves. Later a follow-up letter was sent to those pastors who did not answer.

We recommend that Synod urge each congregation of its own accord to set as its contribution to the treasuries of Synod the amount suggested by the Finance Committee, and that, if that be impossible, at least to answer the letter, and to inform the Committee just what they will do in the coming year, as nearly as they can tell.

We also recommend to our successors that they obtain the name and address of each lay delegate to Synod, and that a second follow-up letter be sent to such delegate. First, because a pastor is a busy man, and a letter is apt to be mislaid. Secondly, because we feel that many pastors do not continually like to ask the congregation for money, and that a request coming from a layman would be a relief to the pastor.

The Committee has also kept a faithful record, since its election in 1912, of all moneys which the congregations have sent for benevolences to the Treasurer of Synod. These reports they have with them, and they may be read if Synod wishes. We recommend that this report be printed every year in the *Lutheran Witness*, so that it may come to the attention of every member of our congregations. We feel sure that this will be helpful; for every loyal member will wish to see his congregation credited with large contributions to benevolences.

ACTION. — This report, as amended, was adopted, and the Finance Committee commended for its faithful and willing services. Recommendation Two has already been adopted at a former convention. (See *Proceedings* 1912, p. 50, and p. 55, §§ 2. 3.)

A detailed report of contributions of our congregations for benevolences and to the treasuries of Synod was read at the convention. Hereafter this report is to be published annually in the *Lutheran Witness*.

Synod also ordered that the Finance Committee send a complete semiannual report of the contributions of the congregations to the four principal treasuries (funds) to the visitors of their respective conference districts and also a copy to the President of the District. It was further *resolved* that the Finance Committee be located in the same place with the President, whenever possible.

Office of Controller.

Our District created the office of controller. He is to be an *ex-officio* member of the Finance Committee. This committee, together with the President, was directed to draw up regulations governing the duties of this office.

Relief Fund Report.

Your Committee on Relief Fund begs to report that recommendations 2, 3, 4, and 5 on page 60 of the proceedings of the session of 1912, still await action on the part of Synod.

We herewith report:—

Receipts to June, 1912	\$1063.73
Receipts from June, 1912, to June, 1915, with interest.....	2349.92
Total receipts to June, 1915	\$3413.65
Disbursements to June, 1915	692.00
Balance in Treasury	\$2721.65

In connection with this report we wish to state that the treasurer is under bond to the extent of \$2,000.

C. C. MORHART.

FR. W. SEBELIN, *Treasurer.*

HERMAN BENHOFF.

REPORT OF THE COMMITTEE ON RELIEF FUND REPORT.

Your Committee on the Relief Fund Report begs to express its gratification at the increased support the Fund has received during the first triennium.

We note that the Relief Fund Reports that recommendations 2, 3, 4, and 5 on page 6 of the *Proceedings* of the session of 1912 still await the action on the part of Synod, and we recommend that such action be taken at this session.

Your Committee would also commend the action of the Relief Fund Committee in bonding its Treasurer.

Finally, we would recommend that the books of the Treasurer of the Fund be audited.

Respectfully submitted.

AUGUST G. MERZ.

E. KNORR.

HARRY C. MUHLY.

ACTION.—In regard to recommendation (1) of the special committee's report, Synod *resolved* to put this matter into the hands of the Relief Fund Committee, which is to report at the next convention. Report adopted with this amendment.

Synod furthermore directed the Relief Fund Committee to investigate fully the question of a General Relief and Pension Fund, and report the result of their findings to the next convention.

Report of the Literary Board.

1. Only one manuscript was submitted to your Board for revision, namely, that of the last synodical essay.

2. As a matter of record we report that the Joint Synod, in its sessions of 1913, appointed the editorial staff for *The Lutheran*

Guide as well as for *The Lutheran Witness*, and that, consequently, we had no official duties over against these periodicals.

3. Acting upon the recommendation of our last District convention, Concordia Publishing House has published a book of sermons by Pastor Louis Buchheimer on free texts for the whole church-year.

4. Kindly, but earnestly, would we urge all our pastors and synodical delegates to do all in their power to increase the number of readers of our English Lutheran periodicals: *The Witness*, *The Guide*, *The Young Lutherans' Magazine*, and *The Pioneer*; also to provide for a wider distribution of *The Lutheran Annual* and of our District reports; and, in general, to put forth continued efforts to place our English Lutheran books (hymnals, prayer-books, sermon and other devotional literature) into our homes. It is a pertinent question: Are our homes at present as well provided in this respect as were those of a former generation?

5. In view of the fact that our District no longer has a separate publication concern, and in view of the further fact that we have in our District a separate standing committee on Sunday-school Literature, we recommend that this Synod define somewhat more definitely the province of this Literary Board, and the work it is expected to perform.

MARTIN WALKER.

OSCAR C. KREINHEDER.

Report of Sunday-School Literature Committee.

1912—1915.

Your Committee respectfully submits the following report to the honorable body:—

1. During the last triennium your Committee has taken an active part in the editing of *Concordia Sunday-school Lessons*, issued by the Concordia Publishing House.

2. Your Committee has served as editors of the two English juvenile papers of Synod, the *Lutheran Guide* being edited by the chairman, and the *Young Lutherans' Magazine* by the secretary.

3. At the request of the Concordia Publishing House the chairman has furnished the manuscript for *Little Folded Hands* and *First Things First*, and the secretary for *Sunday-school Manual*. These three books have been published.

4. Your Committee invites expression on the present Sunday-school literature as issued by the Concordia Publishing House, and also in regard to securing and publishing Lesson Helps for Sunday-school teachers.

5. Since all the Sunday-school periodicals and literature are no longer controlled by the English District, but by the Board of

Directors of the Concordia Publishing House, your Committee feels that it is not necessary that the English District elect a standing Sunday-school Literature Committee.

L. BUCHHEIMER, *Chairman.*

ALFRED DOERFFLER, *Secretary.*

REPORT OF COMMITTEE ON REPORT OF LITERARY BOARD AND SUNDAY-SCHOOL LITERATURE COMMITTEE.

Your Committee has carefully examined the reports of these committees, and makes the following recommendations:—

I. Your committee heartily recommends the adoption of the suggestion made by the Sunday-school Literature Committee that lesson helps for Sunday-school teachers be secured and published.

II. Your Committee recommends that we request that lessons for the year be published in book form, as also in leaflet form.

III. Your Committee recommends that Synod urge the Publishing House to issue large charts corresponding to the small pictures issued for the primary department lessons.

Concerning the Literary Board;—

I. We recommend that this Board be consolidated with the Sunday-school Literature Committee, and that this committee be called "Committee on Publication."

II. The duties of this committee, or board, would be to urge the publication of English books on certain subjects which they find necessary for the English work.

III. We finally recommend that it be urged upon the members of our District that in their publication requests and efforts they deal with the Publishing House through our committee.

E. V. HASERODT, *Secretary.*

ACTION.—Report adopted. At the request of the pastoral conference the Committee on Publications brought in the recommendation that Concordia Publishing House be urgently requested to issue, in single volumes, a cheap, popular commentary of the Bible in the English language.

On Work of Young People's Societies.

Your Committee respectfully submits the following report to the honorable body:—

1. Your Committee invites expression on, and definition of, the duties devolving on the standing committee on the work of Young People's Societies, since up to this time no committee has seemed to have had a clear conception of the nature of its work.

2. On methods of conducting Young People's Societies many suggestions have been offered, and are still being offered, in various articles of our own publications. These deliberations are more exhaustive than the work of a committee could possibly be. We respectfully refer Synod to these articles.

3. Your Committee, however, desires to submit one suggestion, which it deems of some importance, wherever it is feasible, in keeping alive the interest of young people in church-work. Pastors of one city, or, if the distances be not too great, the members of a conference, could quite easily constitute a lecture bureau, each pastor agreeing to work out conscientiously one instructive and entertaining lecture a year, and to deliver it in a regular course to every society in the circle. This would not only simplify matters for the pastors, but also be a spur to the young people themselves to work for a good attendance at their meetings.

H. W. PRANGE, *Secretary*.

COMMITTEE'S REPORT ON YOUNG PEOPLE'S SOCIETIES' REPORT.

We suggest in regard to above report that,

1. This committee shall be an information bureau on the topic of Young People's Societies.

2. A short and handy booklet containing a model constitution and a short and concise statement of method of conducting a Young People's Society would be very welcome to many a pastor. We therefore suggest that the committee boil down into a short booklet all the material published by our Synod on Young People's Societies.

3. We recommend the suggestion under 3). We also recommend that it be referred for action to the various conferences, and that the secretary of the committee notify the secretaries of conferences.

Respectfully submitted,

ERNEST ROSS, *Secretary*.

ACTION.— Report adopted as above.

Petition of the Southeastern Conference.

"The congregations and pastors of the Southeastern Conference District of the English District of the German Ev. Lutheran Synod of Missouri, Ohio, and Other States herewith request the English District of said Synod in session June 16th, etc., at St. Paul, Minn., to express its acquiescence in an application of the congregations and pastors of the Southeastern Conference District to the Delegate Synod for a separate District for the Southeastern States.

Signed: F. KUEGELE.
H. B. HEMMETER. } *Committee.*
GEO. MENNEN. }

REPORT OF SPECIAL COMMITTEE.

Your Committee has read and carefully considered the request of Southeastern Conference District and respectfully recommends:—

1. That the English District acquiesce in the application of the Southeastern District to the Delegate Synod for a separate district for the Southeastern States.

As a *modus operandi* until such a separate district is arranged the committee recommends:—

2. The election of a special Mission Board of the Southeastern Conference District for the mission-work in the Southeastern States, with the understanding that this Board is not to draw upon the funds of the English District Mission Board, and that the Mission Board of the Southeastern Conference District be accountable directly to the English District.

3. That we consider it in order that, unless otherwise stated, the missionary contributions from the congregations of the Southeastern Conference District flow into the treasury of the Southeastern Conference Mission Board, and that the contributions of the rest of the District flow into the treasury of the English District Mission Board.

4. That we consider it in order that the obligations of the English District Mission Board to the subsidized congregations of the Southeastern Conference District be transferred to the Southeastern Conference Mission Board.

5. That the foregoing arrangement of this special Mission Board be contingent upon the prospective support of the mission-work in the Southeastern States by the General Mission Board of the Synod.

Signed: H. P. ECKHARDT, *Chairman*.

ARTHUR BONNET, *Secretary*.

The above recommendations were adopted by the District. Furthermore it was *resolved*,

That this proposed District in the Southeast consist of the territory of the States of Virginia, West Virginia, North and South Carolina, Georgia, and Florida.

Matters from the General Body.

Your Committee on matters referred to our District by the General Body has carefully examined the proceedings of the last convention, and has the following to report:—

1. We call the attention of Synod to the fact that the representative of Heathen Missions in our District, Prof. Romoser, is no longer a member of our District.

2. We call the attention of Synod to the rule of the General Body concerning the nomination of the Boards of Trustees and Electoral

Colleges of our educational institutions. We recommend that this matter be referred to the Educational Committee.

3. We call attention to the question of the Relief and Pension Fund. At the last Delegate Synod the suggestion was made to make this a fund controlled by the General Body, but this suggestion was referred back to the district synods for recommendations. We suggest that this matter be referred to our committee on Relief Fund Report.

4. It was also decided by the Delegate Synod that a general committee to foster the interests of the parochial schools be appointed, and that each District appoint a subsidiary committee to act with this general committee. We recommend that such a subsidiary committee be appointed by our President.

5. We heartily second the recommendations of the General Body concerning the celebration of the four-hundredth anniversary of the Reformation in 1917, and that a committee be appointed to consider the matter, and report at the next meeting of our District.

Respectfully submitted,

C. H. KENREICH, *Secretary*.

ACTION. — Report with recommendations adopted. Pastor J. H. Witte was elected in the place of Prof. Romoser as the representative of Heathen Missions in our District.

Committee on the General Church Extension Fund.

Your Committee is in receipt of a letter from the chairman of the General Church Extension Fund, in which he calls attention to a resolution of the last Delegate Synod, which resolution reads as follows: "Congregations are asked to join in making liberal offerings to the Church Extension Fund. A large jubilee fund should be raised to express our gratitude toward God, and the great blessings resulting from the Reformation."

The Committee recommends that we endorse this request of the General Body, and that delegates and pastors submit this matter to their congregations.

Respectfully submitted,

C. H. BERNHARD, *Secretary*.

Synodical Conference Report.

Synodical Conference assembled at Milwaukee, Wis., August 12 to 17, 1914, in Bethlehem Lutheran Church, the Rev. O. Kaiser, pastor.

The Rev. C. Gausewitz, President of Conference, preached the opening sermon. The Rev. William Dallmann, of Milwaukee, read the final chapters of a doctrinal paper on "The New Testament Titles of Christians." A committee was appointed to confer with a com-

mittee from the Norwegian Synod in regard to differences in doctrinal matters that have arisen. The committee was instructed to use every opportunity offered by the Norwegian Synod to settle the differences, and to make every effort to reach the goal set at a former session of the Synodical Conference.

The subject of Negro Missions was fully discussed and \$14,100 was voted for new chapels, a ladies' dormitory, repairs on Immanuel College, and for a parsonage for the Rev. John McDavid.

Members of Synodical Conference were asked to solicit subscriptions for the *Lutheran Pioneer* and the *Missionstaube*, the official organs of Negro Mission work.

Professor G. Mezger, of St. Louis, will read the doctrinal paper at the next session of the Synodical Conference, to be held at Toledo, O., in 1916.

Respectfully submitted,

W. M. CZAMANSKE.

WILLIAM DALLMANN.

ACTION. — Adopted.

Report on Negro Mission.

DEAR BRETHREN: —

St. Louis, Mo., June 16, 1915.

Owing to a serious attack of iritis, contracted on my trips to synodical meetings, I find it impossible to attend your convention, and beg to submit the following report on our work among the negroes of our land.

Every mission has its ups and downs, its years of success, and years when reverses set in. It is ours to plant and to water; it is the Lord's to give the increase. We do not at all times reap in proportion to our sowing. While our laborers have faithfully performed their duty, it is not always apparent that the Lord has given the expected increase.

During the past year some of our stations have made progress. Aside from the fact that the Lord in some instances has evidently withheld His blessing, we have had obstacles and hindrances to contend with as no other mission in our land. I mention a few. The nomadic tendencies of this people, their immorality, the alarming progress of the lodges, not only among the men, but also among the women and children, which accounts for the small number of voting and communicant members, the more than natural contempt for God's Word and the Church, the dark ignorance of the people in religious matters, the inadequate buildings in which we are compelled to conduct our services, and the lack of missionary material on some of the fields which previously flourished, — are some of the causes hindering our progress.

The present year, however, holds out better and brighter prospects. About 100 adults and children have been added to our Church by

Baptism and Confirmation, and a good number is at present receiving catechetical instruction, preparatory to admission into our Church. The 14 new stations established in the years 1913 and 1914 are even now beginning to produce visible results, which fills our heart with cheer. Because of a lack of means no new fields have been explored, and no new stations added. For this same reason the resolution of the Synodical Conference of 1914 to erect a girls' dormitory at Greensboro, N. C., has not been carried out.

We are now conducting mission-work among the negroes in ten States of the Union and in Washington, D. C. We have 48 congregations and preaching-places, served by 56 laborers. Of these 21 are missionaries, 29 male and female teachers, and 6 professors; 37 of this number are colored, educated at our own institutions. Our congregations number about 2,800 baptized members, 1,100—1,200 of which are communicants. Our schools are attended by about 2,000 children, who are daily instructed in God's Word and Luther's doctrine. Naturally, these schools prepare the best members for our churches and the best material for our colleges and seminaries, and are indispensable agents in the cause of our missions. The contributions for home and missionary purposes brought forth by our colored Lutherans amounts to \$5,400, which amount is comparatively large when we consider that we are working among the poorest class of people, and is evidence that also the negro has learned the Christian virtue of giving.

At our colleges, Immanuel, Greensboro, N. C., with four professors, and Luther College, New Orleans, with two professors, 85 students are studying, the best of whom, morally, mentally, and physically, are being prepared for service in our Lutheran Mission.

The Negro Mission in our land demands hard work, much love, and patient endurance. Let us, therefore, not be weary in well-doing, for we shall reap if we faint not.

OUR NEEDS.

1. If our mission is to make progress, we need more interest, more activity and enthusiasm on the part of its supporters. This interest and missionary spirit the Holy Ghost alone can create and preserve through the preaching of the Gospel. The brethren of the English District, therefore, are cordially and most earnestly asked to make mention of our Negro Mission in their sermons, especially at mission festivals, in their Sunday-schools, and, in fact, whenever the opportunity presents itself. As an auxiliary, our missionary monthlies, *Missionstaube* and *Lutheran Pioneer*, and also the book *Our Colored Mission*, may serve to awaken lively and keen interest for our work.

2. More money is needed. Our mission treasury at present has an indebtedness of over \$4,000, on the largest part of which interest is paid. I, therefore, appeal to you, brethren of the English District,

in behalf of the Mission Board, to take up an extra collection as soon as convenient, for our mission, that we may be able to meet our outstanding obligations, and to conduct the work of our Savior on a cash basis.

3. We need chapels. Seventeen of our stations have no chapel of their own, and we are therefore compelled to hold services and school in lodge- and dance-halls, negro-shacks, and dilapidated store-rooms. For these accommodations we pay \$100 every month, and all will agree that this does not pay. It is impossible under such conditions to make progress, for the negro, too, prefers to go to churches where there is some comfort, and such churches are readily to be found among the sects. Oh, that we had a few well-to-do men, with a heart for the work among the negroes, who would donate a few thousand dollars for Lutheran churches and school-houses, and thus help to propagate the kingdom of Christ among the negro!

4. Above all, we need the intercession of our Lutheran Christians; for the prayer of a righteous man availeth much. Pray for our mission, brethren, pray for our missionaries and teachers, our churches and schools, that God's name may be hallowed, and His kingdom come to the negroes also. Bear in mind that there are still over 6,000,000 negroes in our land, at our very doors, churchless and Christless, rushing headlong and madly to their eternal doom. The work of evangelizing at least a part of these millions the Lord has assigned to us. Let us be up and doing, and the Lord will prosper the work of our hands in the future as in the past.

Thanking the brethren of the English District for what they have done for our Negro Mission, and wishing them God's choicest blessings in the upbuilding of our Lutheran Zion,

I am,

In the name and behalf of the Board of Colored Missions,
Fraternally Yours,

N. J. BAKKE.

The above letter, in the absence of Pastor Bakke, was read by Pastor E. L. R. Jesse, a member of the Board of Negro Mission, who also spoke of various phases of the work, and pleaded for assistance.

Miscellaneous.

The conference minutes of the various districts were duly examined, and found in accordance with the Word of God and the Confessions of our Church. The minutes of the Lake Erie District and of the Southeastern Conference District, which were not at hand, are to be reviewed by the pastors of our District in Baltimore.

All the financial officers of the English District are to be bonded at the District's expense. The trustees are to set the amount of the bonds.

The Teachers' Seminary in Seward, Nebr., which is in need of a large pipe-organ, requested our English District to raise \$100 to help defray the expense of a \$5,000 instrument. — It was *resolved* that we recommend this good cause to our people.

At the request of the laymen, Synod *resolved* to make it a rule to have a meeting of the lay delegates to discuss matters of interest to their particular purposes the forepart of all conventions.

It was *resolved* to impress upon all congregations and missions the duty of sending both pastors and lay delegates to the conventions; also, in case this cannot be done, to present an official excuse.

The Mileage Committee reported that \$128.57 had been received. \$93 was expended, and the balance of \$33.57 is kept towards a permanent Mileage Fund.

Rev. Prof. Dau was requested to publish the sermon he delivered on Sunday evening at the 25th anniversary of Redeemer Church.

The reception of Christ Church, San Francisco, Cal., was postponed to next session of the District to give our officers opportunity to ascertain the relation of this church to the California and Nevada District and its stand to ungodly societies.

Vice-President Miller, who presented matters of the General Body, called special attention to the big deficit in the Synodical Treasury and in the General Building Fund. He urged immediate increased contributions. He also spoke at length of the wide missionary activity of our Synod, and impressed upon our District the need of a more active support on the part of all of our congregations.

Prof. Theo. Graebner spoke of the efforts the editors of the *Witness* and Concordia Publishing House to make the *Lutheran Witness* the best paper of its kind in the world. He asked pastors and lay delegates to boost it in their home congregations. — There was a general consensus of opinion that a great improvement had taken place in the *Witness*. The editors and the Publishing House were commended.

Pastor Salvner spoke in behalf of our Deaf-mute Mission. He gave a very interesting exhibition of preaching in the sign-language, and asked for our prayers and financial assistance for this work.

Mr. E. Seuel showed the splendid work our Publishing House is doing. He especially dwelt upon how large a proportion of English books and periodicals were being published.

Obituary Resolution.

Synod adopted the following resolution in regard to the death of Pastor J. S. Koiner, beloved friend and coworker in the Lord:—

Resolved, That we express our deep regret at the loss of this faithful and diligent brother;

That expression of our sympathy be sent to the relatives;

That a copy of these resolutions be spread upon the minutes of Synod.

Thanks, Congratulations, Etc.

Thanks were extended to all members of Redeemer Congregation and to the Rev. O. C. Kreinheder for their liberal hospitality.

Thanks were voted to the Rev. Martin Sommer for his services to our District during the past triennium; also to Mr. Geo. Klingelhofer, our former Treasurer, and to Mr. E. E. Engler, our present Treasurer, for efficient and faithful services rendered in their offices; and to Pastor M. Walker for his excellent practical paper on "Christian Stewardship."

Congratulations were offered to Redeemer Church and its pastor on the success attained in the last twenty-five years. Synod wished them also God's blessing for the future.

Congratulations were extended to Professor A. W. Krauss, of Concordia Seminary, St. Louis, Mo.; to Professor O. E. Brandt, of the Norwegian Seminary at St. Paul, Minn.; and Professor A. Ernst, of the Wisconsin Synod Seminary at Watertown, Wis., on the honor which was conferred upon them in receiving the degree of Doctor of Divinity from Northwestern University, Watertown, Wis.

The good wishes of our former Vice-President, Professor G. A. Romoser, were heartily appreciated. Synod wished him success and the blessing of God in his work at our institution in Bronxville, N. Y.

Greetings were extended to Pastor F. Kuegele, whose health was such that he could not stand the long journey. This is the first time he was not present at our sessions.

Synod passed a vote of commendation to the editors and to Concordia Publishing House on the general improvement of the *Lutheran Witness*, and urged that pastors and delegates make greater efforts to increase the subscription list of this paper.

Next Convention.

Invitations were received from Redeemer, Fort Wayne, Ind., from St. Mark's, Sheboygan, Wis., from Trinity, Pittsburgh, Pa., from Grace, St. Louis, Mo. Synod resolved to meet in Trinity Church, Pittsburgh, Pa., in July, 1916.

Adjournment.

The second convention of the English District adjourned on Tuesday afternoon, June 22, with the singing of a hymn, and prayer and benediction by President J. A. Detzer.

PROCEEDINGS
of the
Third Convention
of the
ENGLISH DISTRICT
of the

Synod of Missouri, Ohio, and Other States,

held at

Pittsburgh, Pa., June 14 to 21, 1916.



ST. LOUIS, MO.
CONCORDIA PUBLISHING HOUSE.
1916.

ENGLISH DISTRICT

of

Synod of Missouri, Ohio, and Other States.

OFFICERS.

President: Rev. J. Adam Detzer, 503 Iroquois Ave., Detroit, Mich.
First Vice-President: Rev. O. C. Kreinheder, 630 Carroll Ave., St. Paul, Minn.
Second Vice-President: Rev. Martin Walker, 61 Dodge St., Buffalo, N. Y.
Secretary: Rev. J. Frederic Wenchel, 228 Morgan St., Washington, D. C.
Treasurer: Mr. Edward H. Engler, 5522 Waterman Ave., St. Louis, Mo.

TRUSTEES.

Mr. J. M. Scheuermann, *Chairman*, 127 Walden Ave., Buffalo, N. Y.; Mr. Chas. Rother; Mr. A. Peterson.

MISSION BOARD.

Rev. E. F. Haertel, 2130 Cortez St., Chicago, Ill.
Rev. G. Schuessler, 6040 Princeton Ave., Chicago, Ill.
Mr. L. Klein, 5748 W. Superior St., Chicago, Ill.

MISSION BOARD OF SOUTHEASTERN CONFERENCE DISTRICT.

Rev. Prof. H. B. Hemmeter; Rev. G. Mennen; Mr. C. S. Coyner.

FINANCE COMMITTEE.

Rev. E. C. Fackler; Mr. A. J. Meier; Mr. Julius Loeffler.

RELIEF FUND COMMITTEE.

Rev. W. C. Burhop; Mr. Chas. A. J. Miller; Mr. Philip Treide.

COMMITTEE ON PUBLICATION.

Rev. L. Buchheimer; Rev. A. Doerfler.

COMMITTEE ON MINISTERIAL EDUCATION.

Rev. H. P. Eckhardt; Rev. Wm. H. Dale; Mr. A. E. Succop.

GENERAL OFFICERS OF SYNOD OF MISSOURI, OHIO, AND OTHER STATES.

President: Rev. F. Pfotenhauer, 415 W. 62d St., Chicago, Ill.
First Vice-President: Rev. J. W. Miller.
Second Vice-President: Rev. P. Brand.
Third Vice-President: Rev. H. Speckhard.
Fourth Vice-President: Rev. J. Hilgendorf.
Secretary: Rev. Prof. R. D. Biedermann, Concordia Seminary, Springfield, Ill.
Treasurer: Mr. E. Seuel, 3558 S. Jefferson Ave., St. Louis, Mo.

Publication Concern: Concordia Publishing House, St. Louis, Mo.

PROCEEDINGS.

The Third Convention of the English District was held in Trinity Church, Pittsburgh, Pa., the Rev. Wm. Dale, pastor, June 14 to 21, 1916. The convention opened with a communion service. The First Vice-President of the Synod, the Rev. J. W. Miller, preached a sermon on John 9, 4; the Rev. C. C. Morhart made the confessional address. On Friday evening the usual pastoral service was held; the Rev. F. C. G. Schumm delivered the sermon. On Sunday morning the Rev. M. S. Sommer filled the pulpit of Trinity Church. The attendance at the convention was as follows: Professors and pastors present, 63; lay-delegates present, 44; teachers present, 1.

ROLL.

a = absent; *l* = late; *d* = departed before close; *e* = excused; *n* = no excuse received; *r* = received.

PASTORS AND DELEGATES (Voting).

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Bailey, J. M.	Oak Park, Ill. (Trinity)	L. Klein
Bente, Paul F.	Baltimore, Md. (Emmanuel)	D. M. Koiner
Bernhard, C. H. <i>a e</i>	Dallas, Tex. (Trinity)	<i>n</i>
Bonnet, A. T. <i>a e</i>	Strasburg, Ill. (Grace)	<i>e</i>
Buchheimer, L.	St. Louis, Mo. (Redeemer)	A. Foell
Burhop, W. C.	Baltimore, Md. (Redeemer)	L. Miller
Czaminske, W. M.	Sheboygan, Wis. (St. Mark's)	W. F. Sachse
Dale, Wm. H.	Pittsburgh, Pa. (Trinity)	W. H. Beyer
Dallmann, Wm.	Milwaukee, Wis. (Mount Olive)	C. Wehlitz
Damschroeder, C. <i>a e</i>	San Diego, Cal. (Grace)	<i>e</i>
Detzer, J. A. <i>d e</i>	Detroit, Mich. (Christ)	J. Sherman
Doerffler, A.	St. Louis, Mo. (Pilgrim)	E. Halwe
Eckhardt, H. P.	Pittsburgh, Pa. (St. Andrew's)	E. Riesmeyer
Fackler, E. C.	Detroit, Mich. (St. Andrew's)	Emil Knorr
Gallmann, C. E. <i>r</i>	Violetsville, Md. (Bethany)	<i>n</i>
Graebner, J. R.	Fort Wayne, Ind. (Redeemer)	O. Bender
Haertel, E. F. <i>l e</i>	Chicago, Ill. (Christ)	R. Luepke <i>d e</i>
Hahn, A. <i>a n</i>	Pendleton Co., W. Va. (Mitchell's; Probst's; Sugar Grove)	<i>n</i>
Hanser, A. R. G.	Brooklyn, N. Y. (Our Savior)	J. G. Nelson
Haserodt, E. V.	Chicago, Ill. (Faith)	J. F. Heino
Heinicke, M. J.	Newton, N. C. (St. Stephen's; Augustana)	<i>n</i>
Henry, P. C. <i>a e</i>	Catawba Co., N. C. (Immanuel)	<i>n</i>
Hilgendorf, R.	Lancaster, Pa. (Mount Calvary)	H. E. Musselmann
Huegli, Theo. <i>r</i>	Oakmont, Pa. (Redeemer)	C. Burkhardt
Jesse, E. L. R.	St. Louis, Mo. (Mount Calvary)	Chr. Kreyling
Kaub, A. H. <i>a e</i>	Chicago, Ill. (Windsor Park)	<i>e</i>
Keisler, S. S.	Morgan, Mo. (Trinity)	
Kenreich, C. H.	{ Glen Ellyn, Ill. (Grace)	O. G. Christgen
Kenrich, P. O.	{ Ardmore, Ill. (Trinity)	<i>r</i>
Koerber, A.	Lakewood, O. (Pilgrim)	H. J. Sensel <i>r</i>
Kreinbender, O. C.	New York City (Grace)	G. E. Altstadt
Kreinbender, O. W.	St. Paul, Minn. (Redeemer)	M. L. W. Schroeder
Kreyling, A. L.	Conover, N. C. (Concordia)	E. C. Smith
	Pittsburgh, Pa. (Immanuel)	A. Schmeltz

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Kroencke, F.	Cincinnati, O. (Our Savior)	W. E. Hoerr
Kuegele, M. F.	Catawba Co., N. C. (St. Peter's; St. Paul's)	<i>c</i>
Lindemann, P.	Jersey City, N. J. (Grace)	F. C. Lang
Lindemeyer, O. <i>rae</i>	Charlottesville, Va. (Emmanuel)	<i>an</i>
Long, G. E. <i>an</i>	Newton, N. C. (Mount Olive)	<i>n</i>
Luecke, G., Jr. <i>rae</i>	Webster Groves, Mo. (Christ)	<i>r</i>
Luley, F.	Milwaukee, Wis. (Faith)	<i>ge</i>
Mennen, G. E.	Catawba Co., N. C. (St. John's; Bethel)	<i>n</i>
Merz, A. G.	East St. Louis, Ill. (Trinity)	J. Joergensen
Morhart, C. C.	Cleveland, O. (Redeemer)	H. Benhoff
Muhly, H. C.	Elyria, O. (Grace)	J. P. Schmittgen
Miller, A. C.	Swissvale, Pa. (Trinity)	<i>r</i>
Oberschulte, F.	St. Paul, Minn. (Our Savior)	<i>e</i>
Oehlschlaeger, R. P.	N. Tonawanda, N. Y. (Redeemer)	<i>e</i>
Paar, E. H.	Harrisburg, Pa. (Calvary)	<i>e</i>
Pannkoke, O. H. <i>ae</i>	Brooklyn, N. Y. (Good Shepherd)	<i>n</i>
Peters, W. D.	Asheville, N. C. (Emmanuel)	<i>e</i>
Pfeiffer, J. F. <i>le</i>	Boston, Mass. (Bethlehem)	<i>e</i>
Pieper, Th. <i>rae</i>	San Francisco, Cal. (Christ)	<i>r</i>
Prange, H. W.	Minneapolis, Minn. (Mt. Olive)	J. Bisanz
Rodgers, J. B.	Rader, Mo. (St. Paul's; Emmanuel)	<i>e</i>
Ruesskamp, C. H. <i>le</i>	Detroit, Mich. (St. Mark's)	W. Burmester
Schuessler, G.	Chicago, Ill. (Redeemer)	F. W. Roepstorff
Schumm, F. C. G.	New York City (Redeemer)	J. M. Friedrich
Schuth, C. J. <i>ae</i>	Freeport, Ill. (Redeemer)	<i>e</i>
Schwankovsky, E. L.	New York City (Holy Trinity)	<i>e</i>
Sommer, M. S. <i>le</i>	St. Louis, Mo. (Grace)	E. Engler
Sorge, Theo.	Baltimore, Md. (Jackson Sq.)	F. Hemmeter
Steinhoff, H. C.	Chicago, Ill. (St. Paul's)	Wm. C. Hinrichs
Tong, Albert T.	Detroit, Mich. (Redeemer)	J. W. Loeffler <i>de</i>
Wagner, L. M. <i>ae</i>	Gravelton, Mo. (Trinity)	<i>n</i>
Wahl, A. C. M.	Pittsburgh, Pa. (Grace)	A. H. Rahenkamp
Walker, M.	Buffalo, N. Y. (Calvary)	J. M. Scheuermann
Weinlaeder, B. <i>ae</i>	Grantwood, N. J. (Trinity)	<i>e</i>
Wenschel, J. E.	Washington, D. C. (Christ)	Wm. F. Kesmodel
Witte, J. H.	Cleveland, O. (Grace)	E. P. Eirich
Yount, J. F.	Akron, O. (Concordia)	C. K. Stewart
(Vacant.)	Springdale, Ark. (Salem)	_____
(Vacant.)	Buck Valley, Pa. (St. Paul's; Zion)	_____
(Vacant.)	Grand Rapids, Mich. (Hope)	E. H. Eggebrecht

PASTORS AND PROFESSORS (*Advisory*).

Auping, A. W.	Haentzschel, A.	Romoser, C. A. <i>rae</i>
Coyner, Martin <i>ae</i>	Halm, Theo. J. <i>ae</i>	Smith, C. O.
Decker, F. <i>ae</i>	Hemmeter, H. B.	Stein, E. <i>rae</i>
Gallmann, H. <i>rae</i>	Jena, F., Jr. <i>r</i>	Walz, Theo. <i>r</i>
Goodman, D. A. <i>ae</i>		

TEACHERS (*Advisory*).

Becker, L. H.	Kowert, A. W. <i>rae</i>
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VISITORS.

Many pastors of our Synod from the vicinity were present, and were welcomed by the chairman. There was also a good attendance of the local laity.

DOCTRINAL ESSAY.

H. B. HEMMETER.

The Fatherhood of God and the Brotherhood of Man.

I.

The Fatherhood of God is a fact based upon the actual relation of God to His creature man. Creation, Redemption, Sanctification.

II.

The Fatherhood of God, as a fact, is conceived of, and properly apprehended by man, only at the hand of divine revelation. Nature, Scripture.

III.

The Fatherhood of God, properly realized, is the source of man's most comforting faith and inspiring hope.

IV.

The Brotherhood of Man is a fact based upon the actual relation of man to his Creator, God.

V.

The Brotherhood of Man, as a fact, is conceived of, and properly apprehended, only at the hand of divine revelation.

VI.

The Brotherhood of Man, properly realized, is the source of man's most vital activity and profitable service. (Brother-keeping, Evangelical Social Service.)

The theme is a familiar one. It has become a popular phrase of the day. Many of the populist movements of the recent past and many of the socialistic and sociologic schemes of the present have taken their cue and their hue from some conception or other of the truth which this sentence surely embodies. In fact, our theme has become the slogan of humanitarian propagandists, the sentiment irresistible of a no inconsiderable proletariat, who employ it as a challenge, powerful alike to ingratiate its exponents with the masses, to attract them, and to cast suspicion upon every opposition, even though that opposition be against the misappropriation and abuse of the very theme. The Fatherhood of God and the Brotherhood of Man, how glibly it passes over the human lip, and it has been pronounced the New Thought of Our Day.

In strange and glaring contrast with our theme stands the great conflict of our day. It is needless to say that we do not now refer

to the competition of business and of society, to the lack of recognition of divine relationship there, nor to the cold, cold selfishness of man in his every activity—a trait that stamps him as indelibly to-day as that mark did Cain; no, we refer now to the unspeakable carnage abroad, that war of wars. Claiming the enlightenment of millennial ages, boasting of culture and humanitarian advancement, the civilized nations are at one another's throats in bitterest enmity. The Fatherhood of God and the Brotherhood of Man is receiving scant courtesy in this orgy of murder.

Nevertheless, our theme expresses a basic fact, one which underlies the fabric and history of the human family, and which properly permeates and controls the relation of God and man to one another both in mind and in deed. As such, our theme is a revealed truth, revealed for our information, comfort, and inspiration.

Our theme is, therefore, of interest to us, especially also because of the riven condition of the Christian Church at large. For not only is Christian encamped against pagan, but Christian against Christian; and our Lutheran Church presents no exception. Moreover, the character of the warfare, at least at times, is barren of the evidence of the Fatherhood of God and the Brotherhood of Man.

May we, then, at this time devote to the subject assigned our most consecrated thought! May we make the effort to see, if possible, clearer, and to understand better and fuller this theme, the basis and principle of true Christian life, but which in the haste and the waste of daily occupations we too frequently overlook. May God give us His Spirit to this end!

I.

The Fatherhood of God is a fact based upon the actual relation of God to His creature man. Creation, Redemption, Sanctification.

There are various usages of the term Fatherhood as applied to God. It is applied to the first person of the Trinity because of the eternal generation of the Son of God out of the essence of the Father. Is. 9 it is applied to the Son, because in and through the Son God is revealed as the Father unto men. It is applied to the Trinity, to the divine essence indivisible, in the covenant relationship in Christ through the Holy Spirit with man.

Whenever we speak of the Fatherhood of God in correlation with the Brotherhood of Man, it would seem most natural to take the conceptions of God and of Man in their fulness, in other words, to think of the Fatherhood of the true God, *the Triune God*, and the Brotherhood of Man such as he is in the eyes of God.

It is in this sense that we desire the term to be understood.

In preparation we might also state that the derivation of the term Father is uncertain. We will, therefore, pass this by. The

meaning of the term, however, is clear. It signifies "one who begets," then, "the author or source of one generally, the Creator." With reference to the main characteristics of a father, it signifies Preserver, Benefactor, Protector. With reference to the rights of a father, it signifies, Lord, Owner, Master.

In our use of the term we include the various meanings as we find them exemplified in the Creed of the Christian Church, where we think to find the full definition of the Fatherhood of God and the true basis of the Brotherhood of Man.

"I believe in God the Father Almighty, Maker of heaven and earth." These words declare the fact and the original basis of the Fatherhood of God. Here is, as it were, the substratum.

The fulness of the meaning of these words is laid down in our Church's Catechism: "I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true."

The Fatherhood of God thus, in the First Article of the Christian Faith, is the Christian conception of Fatherhood. It is the fact that comes into expression in the benevolent creation and in the merciful and kind preservation in spite of unworthiness and of lack of merit on our part. Both in our creation and in our preservation God is fatherly in mercy. In other words, the Father of the First Article is the covenant Father, who in His fatherly goodness and mercy keeps us against all danger and harm.

To this effect hear Luther in his explanation of the First Article, in Vol. X, 986 f.:—

"Of this, the Fatherhood, He teaches us further, not only who has created us and whence we are, but also where we belong. Thus the word 'Father' here teaches us that at the same time He will be Father and almighty Creator. The animals cannot call Him Father; but we shall call Him Father and be called His children. With such words He shows what is His aim with us, after He has first taught whence we are, and what is our honor and prestige. What, now, shall it all serve? Namely, to this end that you shall be children and I be Father; that I not only have created you and will preserve you, but will have you for children and let you be My heirs, who shall not be cast out of the house, like other creatures, oxen, cows,

sheep, etc., who all either die or are otherwise eaten up, but shall, besides being My creatures, also remain forever children and live eternally.

"This we pray and confess when here, in the Creed, we speak: 'I believe in God the Father,' that, just as He is Father and lives eternally, we, too, as His children, shall live eternally and not die. Thus we are now in a much higher and more beautiful creation than other creatures, that we all are not only God's creatures and His work, but shall, with our Father, also live eternally.

"This is a part which we should daily ponder, in order that it may taste to us the longer, the better; for it is impossible to grasp it with words or with thoughts what 'God the Father' means. A surfeited and satiated heart indeed hears it, and yet does not respect it. If, however, the heart would accept such word rightly, it would often remember it with joy, and whenever it considers sun, moon, and other creatures, it would recognize such special benefit that it should have an advantage and be called God's child, and that God would be and remain Father, and that we are created thereto that we should live and abide with God eternally.

"This is, now, the first part, from which we, in brief, should learn that a Christian is a beautiful, majestic creature, come from God, and that the end to which he aspires and belongs is the eternal life."

From this it is evident that Luther considers the conception "Father" in the First Article as "covenant Father." The Creed is the Christian Creed, and in the view of God as Father there is that of the covenant child of God, the Christian.

The Fatherhood of God is further declared and amplified in the Second Article of the Christian Creed. We may say it is further glorified there; for, after "man's first disobedience and the fall" had left man in rebellion against the Source of all his being and his blessings, and thus had condemned him to separation from God, temporal and eternal death, God of His own free favor and of His own benevolent will entered into a relation of grace with man, a relation in which His Fatherhood assumes transcendent grandeur and glory. We say:—

"I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead."

By the Second Article, thus, the fundamental Fatherhood is enlarged by those gracious acts of God which, moved by His father-love, He exercised in the sacrifice on Calvary, giving us His only-

begotten Son unto our eternal redemption from sin and from all its consequences. Yes, the Fatherhood of God is manifested in the redemption of the world through our Lord Jesus Christ.

Luther, therefore, after explaining the Second Article of our Christian Faith, concludes (X, 991):—

"This is, now, the other part, that we are so redeemed and may joyfully say, 'Our Father,' and that He answers us: Thou dost right in thus addressing Me. Under such circumstances everything is friendly [our intercourse, relation, is friendly], so that we again converse with one another, we through prayer and He by preaching."

The Fatherhood of God finally pulsates throughout the Third Article of our Christian Faith:—

"I believe in the Holy Ghost; the Holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

This article our Church defines thus:

"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith: in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true."

Here is God in His father-love, going after His wayward child, offering to him pardon, winning and seeking to win him by love in love, with the purpose of restoring him to his lost estate.

Luther says in point (X, 992): "All these works of the Holy Ghost say nothing else than that man should know that he is *God's creature*, etc., and that he is after the Fall redeemed again through the blood of Christ."

The Fatherhood of God, therefore, according to the conception of the Christian Church's Creed, is this: The Fatherhood of God is a fact that is based on the actual relation of God to His creature man: in Creation, which includes Preservation; in Redemption, which satisfies for sin; and in Sanctification, which appropriates the love of the Father through Christ unto man. In other words, the Fatherhood of God, which manifests itself in the Gospel revelation, is covenant Fatherhood. This is the Fatherhood of the Christian Faith, the Fatherhood also into which Christians are baptized in the name of the Father and of the Son and of the Holy Ghost.

The trouble with much of the current theology as well as with much of the philosophy of the day is the partial conception of God's Fatherhood. It does not grasp the fulness of this comprehensive

term, which even in its parts, however, is beautiful indeed. It treats Fatherhood outside of its form and its manifestation in the covenant relation. It so frequently becomes that knowledge which is a dangerous thing.

The concept of the Fatherhood of God given above is, of course, entirely Scriptural, being found both in the New and in the Old Testaments.

We, however, do not wish to be understood as claiming a uniform usage in the Scriptures in this one full sense only. Nevertheless, though the immediate sense in any case be but a partial concept of the Fatherhood of God, we believe that the partial concept does always fit only into the full covenant concept, as indeed it must.

Let us take up the Scripture usage.

The term "father" occurs first in the Scriptures in Gen. 2, 24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." The meaning of the term is clearly that of origin, together with the associate characteristics of paternity, such as headship, protection, preservation, paternal care.

As applied to God, we find the term the first time in Scriptures in Deut. 32, 6: "Is not He [the Lord] thy Father that hath bought thee?" It is significant here that this first usage of the term Biblically, applying it to God, is in thorough harmony with the concept of the Christian Church as declared in its Creed. It is the covenant God who speaks here—the God who after sin has entered into covenant relation with man to save him from the toils of sin, and who has by the time of the text prepared for Himself a chosen people, and has identified Himself with them by the promises made to Abraham, to Isaac, and to Jacob. More than this. God had by this time taken this chosen people into the special tutelage of the Sinaitic law, the schoolmaster unto Christ, and had revealed Himself to them as the God of the Shekinah, of the Mercy-seat, the God mighty to save and of glorious promise. Thus revealed to Israel, God, through His servant Moses, once more before the death of that great prophet and man of God reviews the remarkable history of that chosen race, and then breaks forth into the words of the 32d chapter, known in the Church as the dying song of Moses: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He. They have corrupted themselves, their spot is not the spot of His children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? *Is not He thy Father*

that hath bought thee? Hath He not made thee, and established thee?" God as the covenant God bought Israel; as such He made them His own people, and as such He established them. As the covenant God, then, He is here called the Father, and the term in its Scriptural usage is thereby established at this very place. God here appears not merely as the Creator of heaven and earth, not merely as the great Source of all things, but as the covenant God, the God who goes out after Israel, who loves as a Father, who provides for the pardon of their waywardness, their sin, who leads them to the Mercy-seat, who, as the Lord of the pillar of cloud and the pillar of fire, the Lord of the Shekinah, is the Shepherd of Israel, who by His Spirit enlightens through the word of His inspired servants, and leads to the land of promise. As such a God He is in the mind of Moses and His people, when for the first time in the sacred record He is called Father.

The Unitarians, therefore, and others who conceive of a Fatherhood of God outside of the covenant relation, outside of the relation of God in the Messiah, the Christ, thereby make way to a conception of divine Fatherhood which is unscriptural from the very beginning. The Bible knows of no Fatherhood of God but that which is established in the activity of God in connection with His chosen people Israel.

The second instance of the use of the term father as applied to God we find in 2 Sam. 7, 14. The context is the following: v. 12 sq. To David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My name, and I will establish the throne of His kingdom forever. *I will be His Father, and He shall be My Son.* If He commit iniquity, I will chasten Him with the rod of men and with the stripes of the children of men; but My mercy shall not depart from Him, as I took it from Saul, whom I put away before thee. And thine house and thine kingdom shall be established forever before thee; thy throne shall be established forever."

The context of the term father in this passage breathes again the Messianic atmosphere. It is a prophecy concerning the Temple-building by Solomon, pointing, however, beyond that building to the building not made by hands, the Christian Church, the workmanship of God. Is it possible to think Biblically of David without thinking of his all-pervading faith in the Good Shepherd, who removes from him the fear even of death? Is it possible to think Biblically of the Temple without thinking also of Him who is the fulfilment of every Temple-type, the real paschal Lamb, the Lord of hosts? Is it possible to think of Solomon and of the Messiah, and then to combine with the conception of father, their heavenly Father, less than is contained

in that fatherhood in the light of the fulness of revelation? No; the entire connection of the term here again fills the title with all the characteristics of paternal activity which is manifested in the economy of God, which is inseparable from David, Solomon, the Temple, and its Messiah. Fatherhood here is again the relation of God in Christ through the Gospel.

In this connection it may be permitted to point to the sad delusion of Islam, which overlooks the Old Testament setting of God and the Temple, and with this delusion to-day holds sway not only over the ancient seat of Christianity and the Sancta Sophia, but over Jerusalem and the place of the Temple. Islam deludes itself with the belief that it holds firmly the Old Testament conception of God. But its God is a God minus the everlasting arms of grace such as is revealed in and among God's people from the beginning, and as was typified in the Temple and its worship in times immemorial. Islam's God is not Abraham's, or David's, or Solomon's God; he is not the God of our Lord Jesus Christ.

It might be contended that in this promise God evidently intended to show His Fatherhood to Solomon in a special way. This is granted. We may admit, in the way in which He showed it so magnificently to Israel as we have seen under Deut. 32, 6. And yet it is the *same Fatherhood* which God manifests in ever increasing fulness in His Church on earth, though at diverse times and to diverse of His children in special ways. In the case of Solomon that Fatherhood cannot be disassociated from the relation of God to him in connection with the Temple-building and his spiritual leadership of Israel.

David did not forget the gracious promise of the divine Fatherhood for Solomon, and consequently, when before his end he had gathered rich stores of material and ornament for the prospective Temple of God, which his son Solomon was to build, he conveyed to his son Solomon this promise in all of its detail. 1 Chron. 22, 6 sq. we read: "Then he called for Solomon, his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord, my God. But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto My name, because thou hast shed much blood upon the earth in My sight. Behold, a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for My name; and he shall be My son. *And I will be his Father*; and I will establish the throne of his kingdom over Israel forever."

It is evident again that the promise of Fatherhood is in intimate connection with Solomon's faith and his activity of faith culminating in the building of the Temple of God. The great God of heaven, who in His revealed relation to man is man's real Father, promises to be the Father of Solomon in a special emphatic and consummate way in connection with Solomon's special position, mission, and covenant activity.

This same promise of the divine Fatherhood David before his death repeated before the assembly of all the princes of Israel in most solemn manner, as is recorded 1 Chron. 28, 6.

The Fatherhood of God thus asserted in divine promise became to the children of God an object of their faith. Thus David in the 68th Psalm, v. 5, speaking of the God "who went forth before" His people in the wilderness, of the God, vv. 19. 20, "the Lord to whom belong the issues from death," "the God of our salvation," says that He is "*a Father of the fatherless.*"

And Ps. 89, 26, after beginning with the words: "I will sing of the mercies of the Lord forever; with my mouth, will I make known Thy faithfulness to all generations," and having praised God for His covenant, for the care of His Church, the Psalmist says with reference to David and, further, to the Christ: "He shall cry unto Me, Thou art *My Father, My God, and the Rock of My Salvation.*"

In Ps. 103, in which the Psalmist speaks of the Lord who "made known His ways unto Moses, His acts unto the children of Israel," v. 7, and says: "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children to such as keep His covenant, and to those that remember His commandments to do them," vv. 17. 18, we read, v. 13: "*Like as a father pitieth his children, so the Lord pitieth them that fear Him.*"

From these three instances we note the faith of the child of God in David's time. These are the only instances of such usage of the word in the Psalms, and it is notable that in each instance the context leaves no doubt as to the conception of God in the mind of the user of the term. The Covenant God, the God of the Church of God, the God of God's faithful people, is a real Father to the fatherless, the bereaved believer, to those that fear Him, to those that pray to Him in their need.

The term is applied to God three times in *Isaiah*. First in Is. 9, 6: "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counselor, The Mighty God, *The Everlasting Father*, The Prince of Peace." Here the Messiah, the Author of salvation, He who is the same yesterday, to-day, and forever, by whom were all things made, and without whom not anything was made, the

Author and Finisher of our salvation, is called "The Everlasting Father."

In Is. 63, 16, the Church, mindful of Him "who has trodden the winepress alone," v. 3. addresses the God who has bestowed great goodness toward the house of Israel, whose Holy Spirit has been vexed (comp. vv. 7 and 10), and prays, v. 16: "*Doubtless Thou art our Father.*"

In Is. 64, 6, confessing, "We are all as an unclean thing, and all our righteousnesses are as filthy rags," but of the mind that considers that (v. 4) "since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (marginal reading: "seen a God beside Thee, which doeth so for him"), the Church v. 8 prays: "*But now, O Lord, Thou art our Father; we are clay and Thou art our potter; and we all are the work of Thine hand.*" That the figurative comparison does not refer to mere authorship in a general way is precluded by the very precise description of this people as the work of God. The people as a dependent people, looking for the mercies of the Lord, are His workmanship, and God is their Father.

So again the uniform usage of Isaiah applies the term Father to God as the covenant God, the God of revelation, Father, Son, and Holy Ghost, the one undivided divine essence.

Jeremiah uses the term Father three times in application to God. In the third chapter, 4th verse, we read: "*Wilt thou not from this time cry unto Me, My Father, Thou art the Guide of my youth?*" And who is the God that speaks again here? It is the God of the heavens, indeed, but the God who has revealed Himself in great mercy. In v. 12 we read: "Return, thou backsliding Israel, saith the Lord, and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever." This God of mercy says v. 14 to Judah, "I am married unto you"; "I will bring you to Zion"; yes, He points to the culmination of the revelation of mercy at Jerusalem, saying v. 17: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." This God is, in the chapter before us, reasoning with Judah, urging v. 13: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord, thy God." In other words, the covenant God, the God of the Mercy-seat, asks: "Wilt thou not at this time cry unto Me, My Father?" And having reminded Judah of the covenant relation, together with its promises and blessings, He says v. 19: "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call Me, *My Father*; and shalt not turn away from Me."

The third instance we find in chapter 31. This chapter is headed in the Revised Version: "The restoration of Israel, the publication thereof; Rachel, mourning, is comforted; Christ is promised; His care over the Church, His new covenant; the stability and amplitude of the Church." In this beautiful Messianic setting we find v. 9: "They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: *for I am a Father to Israel, and Ephraim is My first-born.*"

Thus in Jeremiah also we have the uniform usage of Scripture of referring to the Covenant God as the Father, yes, of ascribing that title to Him for the very reason of His mercy in accord with the covenant with His people. It is His mercy that gives to His Fatherhood its great glory and its appealing claim.

The only remaining instances of the usage of the term Father in the Old Testament Scriptures with reference to God we find in the prophecies of *Malachi*. The prophet begins with complaints because of Israel's irreligiousness, appealing first in v. 6, in the words: "A son honoreth his father and a servant his master. *If, then, I be a Father, where is Mine honor;* and if I be a master, where is My fear? saith the Lord of hosts unto you, O priests, that despise My name." Then, in the second chapter, the prophet asks: "Have we not all one *Father*? Hath not one God created us? Why do we deal treacherously every man against his brother by profaning the covenant of our fathers?" Having thus argued with his people, the prophet proceeds, in the third chapter, to utter those glorious prophecies of the messenger, the majesty, and the grace of Christ. "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His Temple, even the Messenger of the Covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts." The prophet closes his brief, but explicit message with reference to the arising of the Sun of Righteousness with healing in His wings. It is clear, therefore, that *Malachi* closes the book of the Old Covenant with admonition to look up to the Covenant God, the God of the promise, who in all of His dealings with Israel has been a loving Father unto them.

From this study of the Scriptural usage of the appellation Father in the Old Testament it is clear, therefore, that the concept of the term is invariably that which we have embodied in the Christian Church's Creed, the God, as we shall see, of our Lord and Savior Jesus Christ. There is no basis for a usage such as the modern Jews indulge, nor for such as the deniers of the Christ, the Son of the living God, maintain. A Father-God who is merely Creator and Preserver, without other definite *contour*, is foreign to the Old Testament Scripture. In every instance of its own usage of the term

Father the Scriptures of the Old Testament leave no doubt as to the content of that word. The Old Testament Father-God is the merciful Covenant-God, who in the promised Messiah is merciful to forgive sin, and bountiful to save.

The *New Testament* usage of the term is extensive. Not only did Jesus, the Angel of the Covenant, continually use it in the revelation of Himself as the Glory of the Father, but His apostles follow Him throughout. We shall not attempt to exhaust the New Testament use, but merely to show in outline the abundant usage of the term "Father" in the sense of the Covenant God. Indeed, this sense is the predominant sense, prevailing throughout the New Testament writings.

The first recorded public utterance of our Savior was spoken when as a twelve-year-old child He was in the Temple. It is a significant word: "Wist ye not that I must be about My Father's business?" At once the entire economy of God through which He has become a real Father to the children of men is called to mind. "The Father's business": the covenant business of mercy for the sinner; the business of redemption; the business of seeking that which is lost, — that is characteristically the heavenly Father's business for which He gave His only-begotten Son. By His incarnation the eternal Son of God has become the Son of Man, and in the Temple He is about the Father's Temple-business. Yes, it is the Covenant God who at once appears here again as the heavenly Father.

In the Sermon on the Mount Christ gloriously began, in a wider sphere, His public career as the great Prophet of God to men. It will suffice for our purpose simply to quote a number of His utterances there.

Matt. 5, 16: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Vv. 44—48: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect."

It is, of course, evident here that God, in this teaching of Jesus, is a God of love toward the children of men; a God of love, who extends His love even to the evil, to the unjust. Moreover, human perfection, according to the Savior's teaching here, consists in being

loving to man according to the pattern of God's love to man (this in anticipation of the brotherhood of man).

That this God of love, however, in the Savior's mind, is the Covenant God, clear even here, will become clearer still as we pass on in this discourse of His, His Sermon on the Mount.

Matt. 6, 1: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven."

Vv. 6—15: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask Him. After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom and the power and the glory forever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Matt. 6, 31 ff.: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

From all of this it is abundantly clear that the God of the Sermon on the Mount whom Jesus presents as the Father of His hearers is the God to whom children of men pray, the God to whom the Lord's Prayer is directed, whose kingdom comes among men, whose will is done in heaven, who forgives man his debts, the God of the Kingdom, the Power and the Glory, the God whose kingdom Jesus is teaching men to seek. This is the Covenant God of the Scriptures and none other. It is the God of the Lord's Prayer, the Triune God, Father, Son, and Holy Ghost, whom we are to address as "our Father," because "all believers are in Christ the children of one Father, and should, therefore, pray for and with each other." (Qu. 222, Synodical Catechism.)

From the simple text, then, it is manifest that those who, rejecting distinctive Christianity, claim a so-called Christianity of the Sermon on the Mount, and a God who is not the Covenant God, are in conflict with the source which they claim for their error. The

God of the Sermon on the Mount is none other than the Covenant Father, the Father of erring children who are loved and saved by covenant grace. Moreover, the Father of whom Jesus testified; and to whom He directs and leads, is that Father who cannot be known in ignorance of the Christ, the Covenant Angel, but must be seen in and through Jesus, the Christ.

The Father of whom Jesus speaks, moreover, is revealed by Jesus only. He cannot be known outside of Jesus.

Matt. 11, 25 ff.: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight. All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."

Matt. 16, 16 ff.: When Simon Peter had answered and said, "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

Matt. 18, 14: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

Speaking of the end of the world in the parable of the tares, Jesus says, Matt. 13, 43: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Matt. 25, 34, speaking of the Judgment and of the saved, Jesus says: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Again in these passages the Father is the Father of the Kingdom; the Father that reveals the Christ; the Father who will not have little children to perish, because theirs is the kingdom of God; the Father who blesses by salvation in the kingdom. Clearly, then, again the Covenant Father.

An important dissertation of Jesus in point we find in John 14. There He speaks of heaven, His Father's house, and man's prospect of entering there. In v. 6 f. He says: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him and have seen Him. Philip saith unto Him, 'Lord, show us the Father, and it sufficeth us.' Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth

in Me, He doeth the works. Believe Me that I am in the Father and the Father in Me; or else believe Me for the very work's sake.' ”

These words, of course, are full of mystery, the mystery of the Deity. But they convey most clearly the teaching that the Father of Jesus, the Father to whom He leads, is the Father with whom He Himself is identified as God, the Covenant Father.

Then further, v. 16 f., Jesus says: “I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me. Because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you.” V. 26: “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

The mystery of the Deity pervades also these words. But who can deny that they clearly predicate an essential unity of the Holy Ghost with Jesus, the Christ, and with the Father of Jesus Christ? The Holy Ghost proceeds from the Father; He proceeds in the name of Jesus, and glorifies Him. He teaches the things that Jesus taught; He brings Jesus, He brings the Father. Where He, the Holy Ghost, is, there He magnifies the Christ, and where the Christ is, there is the Father to whom Christ leads and whom Christ reveals. In other words, there is the Triune God as the “our Father in heaven.”

This entire conception of God, Jesus clothes in the simple words John 16, 27: “For the Father Himself loveth you.”

The Father to whom Jesus Christ directs is the Father under whom He lived, suffered, and died as our, mankind's, representative. We have already pointed out that His first recorded spoken word, spoken in the Temple at Jerusalem, showed His relation to God's business with sinful man: “Wist ye not that I must be about My Father's business?” We have shown this relation in His teachings. It remains only to point to the closing of His representative life and work.

Luke 23, 34 is recorded the Savior's first word from the cross: “Father, forgive them; for they know not what they do.”

Matt. 27, 46 Jesus cries out of the depths of His suffering: “My God, My God, why hast Thou forsaken Me?”

But Luke 23, 46 He dies in allegiance to the God under whom He had suffered, saying: “Father, into Thy hands I commend My spirit.”

And so Jesus has sealed the fact that the God that so loved the world that He gave His only-begotten Son is the Father of the human

race. He is the Father of the great Representative; He is the Father of all, even after sin has alienated all; He is the Father in and through the Angel of the Covenant, the Christ. He is the Father of love. This is the Father of our Lord Jesus Christ.

There remains the usage of the apostles.

Acts 1, 4 we read: Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, said He, ye have heard of Me." V. 5: "For John, truly, baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

The Father here is, as we see, the Father of the promise, that promise which Jesus proclaimed, the promise that assured the giving of the Holy Ghost. Again, therefore, the concept of Father is that of the Covenant God of Scripture.

Rom. 1, 7 Paul introduces his epistle with the greeting: "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God, our Father, and the Lord Jesus Christ."

The Father here referred to is described as the "our" Father of the Christians, and as the Father from whom comes grace and peace to the Christians. Clearly, then, again the conception is not merely one of origin, but one of paternity in the full sense of the Gospel revelation. This God of love is the Father of our Lord Jesus Christ.

Rom. 8, 14 f.: "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

Here the Father of the Christian is clearly set forth as the one to whom the Holy Spirit leads, whom the Holy Spirit, v. 9, "the Spirit of God," "the Spirit of Christ," reveals. Not a Father in general, but the specific Father of all that is connected with the Scriptural teaching of Christ and the Holy Ghost, this Father is the Christian's Father, whom the Christian moves up to and addresses, Abba, my Father.

1 Cor. 1, 3 we have the same greeting and then chap. 8, 6 we read: "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."

This passage, clearly distinguishing the two persons, yet just as clearly identifies the two in their connection with all things. The Lord Jesus Christ, John 1, the everlasting Word, the Only-Begotten of the Father, full of grace and truth, is indeed the Immanuel, the God with us, the Mediator, by whom are all things which are consecrated to us by the Holy Spirit. But the Father, and that is the material part to our contention, is again clearly that Father who

is in Scripture revealed in connection with, and united in, His work in and for man with our Lord Jesus Christ.

2 Cor. 1, 3 we have the convincing passage: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort."

2 Cor. 6, 14 f.: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, *and I will be a Father unto you*, and ye shall be My sons and daughters, saith the Lord Almighty."

In this passage the apostle says in unmistakable words how the Lord Almighty becomes a Father to the children of men, namely, by the process known in the Church as conversion from darkness to light, by the coming from unbelief to belief, by identification with the temple, with Christ, by *reception* on the part of this Lord Almighty, by *adoption*. This, again, is the Father of God's people.

Gal. 1, 1—5 we read: "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead) . . . : Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: to whom be glory forever and ever. Amen."

The God and Father to whom be glory forever and ever is the God who willed the sacrificial suffering and death of Jesus Christ, the Covenant Father.

Gal. 4, 6: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." God operates upon man through His Spirit, the Spirit of Christ, His Son; and this Spirit cries in the Christian heart, "Abba, my Father." God, seen through the enlightenment of the Spirit, is God seen as Christ sees Him, is seeing Him as Father, loving Father, Covenant Father.

Eph. 1, 3 f.: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of *children by Jesus Christ to Himself*, according to the good pleasure

of His will, to the praise and glory of His grace, wherein He hath made us accepted in the Beloved."

Here is the whole fact in so many words. God is the Father of our Lord Jesus Christ, He is revealed as the Father who chooses children before the foundation of the world through Jesus Christ, through whom He makes them acceptable. The concept of God is here, as always, the Father of the Scripture covenant.

This Father is the Source of all in the largest sense, in the Scripture sense of mercy and love. Chap. 1, 16 f.: "Making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

The textual view of the Father here is evidently that which sees Him as He is in Jesus Christ to usward, the kind and ever benevolent Benefactor, especially spiritual.

Eph. 2, 18: "For through Him [Christ] we both have access by one Spirit unto the Father."

Eph. 3, 14: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith."

Eph. 4, 6: "One God and Father of all, who is above all, and through all, and in you all." And vv. 4, 5: "one Spirit, one Lord."

Eph. 5, 20: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

In these and other passages it is clear what the conception of Paul of the Fatherhood of God is. It is the conception of the rest of the Scriptures, the conception of the Apostles' Creed.

That this same conception is held and inculcated by the other apostolic writers in the New Testament can be seen at Heb. 12, 9; Jas. 1, 17. 27; 3, 9; 1 Pet. 1, 2. 17; 1 John 1, 3; 2, 1. 13. 15. 22. 23. 24; 5, 7; Rev. 3, 5. 21.

From all of this, then, it is evident that the "Fatherhood of God" is not a figurative expression applied to God because of similarities of any kind, but that it is an expression of *fact* which is based on an actual relation of God to His creature man. This relation, moreover, is not merely natural, but also spiritual. God is Father to man in the aspects of the three articles of the Christian Creed, in creation, in redemption, in sanctification. In other words, God is the Father

of man in the Scriptural sense in the fulness of His relation to man as the Covenant God. /

By this we do, of course, not assert that God may not be considered as Father in the work of creation alone, nor that a special meaning may not apply to some particular usage of the term, as, for instance, in the baptismal formula, baptizing in the name of the Father, of the Son, and of the Holy Ghost. And yet, even here we hold that any meaning of the term Father that would disassociate the covenant relation of the First Person of the Trinity from it would empty the entire formula of its proper content. The Father in the baptismal formula is not a Father only as to creation, but is most certainly the Father of our Lord Jesus Christ, in other words, the Covenant God. Our purpose has this in view, that the Father of Scripture, according to the Scripture usage, and which has been taken over into the Christian Church, is not the Father in the sense in which Antitrinitarians and others accept Him, but the Father of the covenant of grace, the Father of our Lord Jesus Christ. Or, once more, in other words, the Father-God, who is Creator, Redeemer, and sanctifying Spirit, the "Our Father" of the Lord's Prayer.

We are aware of the limitations to thought that are necessary in any concept that deals with the Deity. Both the Unity and the Trinity must be discerned and apprehended unimpaired. This is done in our Church's Creed. It remains, however, to refrain from that disassociating of the persons in the Godhead which comes dangerously near to a tritheism, and which is as detrimental to a religious peace of mind in the divine things as is uncertainty and doubt. The proper attitude of the Christian is always to cling to the Scriptural conceptions implicitly. There, in the case in hand, the Fatherhood of God is always, as we have shown, the full Fatherhood which exercises itself in man's entire being through creation, redemption, and sanctification. Moreover, He who on this basis studies the Son and the Holy Spirit in the fulness of the divine revelation will also properly behold them in their relation and their being. With a proper conception of the Father as He appears in Scripture it is impossible to deny the Christ, or to grieve the Holy Spirit of God.

The term Father therefore, in fine, covers the Christian concept of God. The Christian in accord with the Scripture sees thus: My heavenly Father, who is the Creator of all things, and who sustains me graciously every day, loves me with an everlasting love. For Jesus the Christ's sake, in whom I behold the glory of the Only-begotten of the Father, full of grace and truth, He forgives me all my sins and iniquities. Of this I am sure through the Holy Spirit in the Word and in my heart, who has shown me the Father as He is in the Beloved. With such a divine vision the Christian approaches the throne and says, "Our Father."

II.

The Fatherhood of God as a fact is conceived of, and properly apprehended by man, only at the hand of divine revelation.

The fact that the Fatherhood of God, properly understood, is a covenant Fatherhood of itself postulates this. For what can man know of the covenant of God with man without a revelation? Moreover, the covenant being such as it is, requiring spiritual discernment, how can man of himself or out of nature hope to learn to know about it? Beautiful and powerful as the book of nature is in its revelation of God, and correct as its teachings everywhere are, it alone does not inform us of this transcendent Fatherhood. It requires the covenant revelation, the Scripture written by inspiration of God, to give to man this conception, to enable him to apprehend the Father in all His glory. All the revelation of God to man concerning redemption and sanctification is indispensable in order that man may say, "Abba, Father," in the true sense that the Spirit of God teaches us.

The prevailing notions about the Fatherhood of God are erroneous in the proportion that they are based outside of the revelation of God. Being based on nature alone, the vague and largely or completely misleading notions of the so-called religions of heathen people have had and have their sway. God at the very best is to them an indistinct source of all. Fatherhood to many of them means only origin, without any of even the ordinary characteristics of real Fatherhood. Or when it means more than this, it never, in all the mass of heathen idolatry, even dreams of that love divine, all love excelling, in which the Scriptures reveal the Father everlasting. Theirs is an indefinite, as the God of the Athenians, a really unknown God. We may say, they believe they have a Father, but they do not know who or where He is.

Such is also the God of the lodges and similar societies, which know not Christ and His Holy Spirit, which are ignorant of redemption and sanctification, which ignore the covenant. They also tell of the Father-God. But He is with them disassociated from all of that which is His very nature. The light that displays Him in His mercy, and that charms the weary sinner, the Light of the World, they bar from their irreligious exercises and the discussions of their halls. What is left they exalt, a Father without the everlasting arms to help when the lodge cannot help, namely, in the yearning of the soul for rest, for peace, after the earthly strife.

Such is the Father of the Unitarians and similar organizations. Though they have the Scriptures as a book, they have it not as the source of their teaching; for they have not the Alpha and Omega of it, the Christ, the Son of the living God; they have not Him of whom the Scriptures teach. Their Father is therefore not the Covenant

Father, who by the Woman's Seed has crushed the head of the Deceiver, who by the Seed of Abraham has blessed all the families of the earth, who smote the Shepherd by whose stripes we are healed. Their Father is in the fullest concept but a Judge, who must yet be satisfied by human service.

The revisers of what is to be an abridged Bible recently told us through the press that "The God of Judaism was a jealous God, a partisan God, a God of war, of blood, and of revenge, whereas the God of Christianity is a God of universal love." (*Pathfinder*, June 3, '16, p. 16.)

Ignorance of facts is this; ignorance in spite of a partial acquaintance with divine revelation.

Divine revelation, however, meets every need for the conception and apprehending of this truth. As we have seen under Part I, the Fatherhood has been declared a fact in the written revelation since its very beginning. Our first written texts come to us through the man of God, Moses. And through Moses, the departing leader, the fact is already declared. From that time forward the evidences are everywhere in Scripture to be found in formal declaration. Moreover, the fact of Covenant Fatherhood lies imbedded in the entire plan of God with man. It is at the bottom of man's creation and preservation; it is the source and atmosphere of the first Gospel of Eden; it is the abiding motive in the entire work of redemption and sanctification.

At its hand, therefore, and at its hand alone, man gains his conception of that Fatherhood so transcendent; at its hand he is led to apprehend it in childlike faith and to say, "Our Father."

III.

The Fatherhood of God, properly realized, is the source of man's most comforting faith and inspiring hope.

The entire faith of the Christian may be said to be rooted in the fact of divine Fatherhood. It is the Fatherhood that desires and wills the redemption, that orders the sanctification. The entire plan of salvation is preeminently the Father's business, according to the Savior's own words in the Temple. This includes the work of the Holy Spirit in sanctification, which is nothing else than the completion with the individual of the work of his individual salvation.

Fatherhood is the fundamental relation of God, the Triune God, to man; and fundamental relations do not change. Preeminently of God it is asserted Jas. 1, 17: "With Him is no variableness or shadow of turning." He is always the same. He is, therefore, always the Father of all in the covenant relation. This does not mean that man is always in covenant relation. No, man may disturb his relation to God. He may exclude himself from the covenant grace; but the reason for this is then in man. It is man who neglects so

great a salvation. If he turn from his evil way, if he open his heart to the love of God, if by the agency of the Spirit he discern the Christ, then the Father becomes again to him visible in all his Fatherhood; in other words, then man again sees the eternal fact, eternal in spite of sin, eternal through the atoning work of the Only-begotten, full of grace, the eternal fact of the divine Fatherhood. Surely, a source of comfort: God always the Father when the erring child returns.

This is the exalted faith of Christianity. God, the true God, is the Covenant Father, who loves as a Father, who pities, pardons, provides bodily and spiritually, who preserves to the uttermost, who saves and gives eternal life to man. Faith apprehends this fact. Faith draws from it its comfort, and bases on it its inspiring hope.

The exaltedness of this conception of God has been recognized even outside of the Christian communion. In Haas's *Trends of Thought and Christian Truth* the author (p. 74) says: "The other religions have claimed its possession since the spread of Christianity, but they have made it prominent out of all relation to their own past teaching and history, and have secretly changed their defective conception of God into the Christian idea. This appears very clearly if any one will study the documents of the World's Congress of Religions at Chicago, and compare it with the teaching and history of these religions."

And Luther (13, 1052), on Is. 9: "But hear further; you do not yet thoroughly know this little Child; for there are yet two special precious names left; these you must also learn to know. It is called Everlasting Father. How does it come to this name, since otherwise its name is called Everlasting Son of the Everlasting Father? However, just as you must interpret the other names upon this Child's office and work which He performs in our stead, so you must do here, too. He is born of God in eternity, of the eternal Father; therefore, alongside of the Father no other name belongs to Him than Son; however, He, our everlasting Father, He desires to be known and praised. That is His proper name as to us, which comforts us in the greatest afflictions which may come to us."

Again (13, 1053): "Whosoever now could firmly believe this and depend upon it, what do you suppose in the wide world could trouble or make him uneasy? For misfortune may come as it will, such a believing heart speaks: Let it come, it is not eternal; but I have a Father who is eternal, who will shield me against sin, devil, and death in eternity. This shall comfort me more than the temporal misfortune can affright me."

Again (12, 1082), in his exposition of the Epistle for the Second Sunday in Advent, he says: "But that he says: Glorify God, even the Father, Rom. 15, 6, he teaches that Christ at all times through Himself draws (John 6, 44) us to the Father, whose friendly will He

commends to us when He says: All things that He has done He did through the will of His Father, in order that we may put our confidence in God through Him, as little children in their father."

Again (12, 1381), on John 20, 17: "I ascend unto My Father and your Father, and to My God and your God," he writes: "Now that is very great that He says: 'and your Father.' That is a perfect and rich brotherhood, in which God is not angry with us and does not judge us, is not our tyrant, our hangman, but our Father. Thus with this word He opens heaven for us, and opens to all the faithful the fatherly grace and mercy."

Again (12, 1382): "Thus Christ gives us with this word, 'and to your Father and God,' everything that the Father has and can do, that we should have it as our heritage. If one believes this, what follows therefrom? Namely this, that I think: Well, is He Father and no terrible image, of whom shall I be afraid and thoughtful? For He is greater, mightier, more powerful than the whole world and all creatures. Thus one sees nothing but fatherly goodness."

In short, then, the Fatherhood of God is to those that properly apprehend it the source of the comforting faith that:

1. God is their everlasting Father. This is to them an unchangeable fact. All the love of a Father for them they find in God, who in the words of Paul "justifies the ungodly" through the blood of Jesus Christ. Yes, God is their Covenant Father. They know Him as such through Jesus Christ.

2. They recognize themselves as God's covenant children. Covenant heirs they are in Jesus Christ. They are such under every view of the Gospel revelation, under creation, redemption, sanctification.

3. Their victory, their inheritance, is sure, for it is all in the hands of God. Their hope maketh not ashamed. They are confident that God can keep for them their heritage prepared for them before the foundations of the earth were laid, and sealed unto them in the fulness of time. Theirs is a sure, an inspiring hope.

IV.

The Brotherhood of Man is a fact based upon the actual relation of man to his Creator, God.

We are conscious of the customary distinctions made in the use of the term brotherhood. It is used with reference to the origin of man from one common Maker; it is used with reference to the image of God in which all men were originally created. It is used in its highest signification with respect to the actual brotherhood by regeneration, through which man becomes a member in the spiritual body of Christ, Christ Himself being the Head.

The usage of the term, however, in the sense of covenant brotherhood, aside from blood relationship, has abundant evidence in the

Scripture. And since brotherhood, in so far as it results from Covenant Fatherhood, is covenant brotherhood, it is to this usage that we shall give our attention.

Gen. 9, 5: "And, surely, your blood of your lives will I require; at the hand of every beast will I require it and at the hand of man; at the hand of every man's brother will I require the life of man." V. 6: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man."

The setting of this text is most conclusive. There is the altar and the family of Noah with Noah after the Flood. There is the bow in the clouds and the covenant of which we read (v. 8 f.): "And God spake unto Noah and to his sons with him, saying: And I, behold, I establish My covenant with you and with your seed after you." The descendants of Noah include all descendants of his until the end of time as we read also v. 16 f.: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." And God said unto Noah: "This is the token of the covenant which I have established between Me and all flesh that is upon the earth."

In this connection we find our text, which the German renders: "Und will des Menschen Leben raechen an einem jeglichen Menschen, als der sein Bruder ist." It is evident that man is here regarded in the connection with the covenant of God. He is regarded as the creature which is created in the image of God, which, though lost by the Fall, may yet, as Luther here properly points out, be restored through the covenant agency of the Holy Ghost. Man in this high connection is of such value in the sight of God that he fixes for and respecting him the law that "Whoso sheddeth man's blood, by man shall his blood be shed." This avenging judgment of God which God had reserved for Himself prior to the Flood, He now puts into man's hand, thus establishing civil government upon the earth. And man in this connection is viewed from God's side as the creature of the image of God, and as such in a brotherhood that in God's sight is sacred. It is as incorrect to view man here as brother without reference to the covenant which here is all-embracing, as it would be if one would consider God here without reference to the covenant that He here renews.

No, brotherhood here is that brotherhood which, though it may not, and actually often does not, consider its real foundation, is yet, nevertheless, bedded upon, and properly conceived of, in the Fatherhood of God.

The use of the term brother in Gen. 19, 7, where Lot says to the rabid mob at his door: "I pray you, brethren, do not so wickedly," might, at first sight, seem incongruous with the high conception which

we prefer. However, the surrounding circumstances of the angel visitants and their message to Lot present abundant reason for the conception of Luther, who says: "The pious Lot indeed attempts to meet the foolish purpose of his fellow-citizens with good instruction and Christian admonition and warning, but accomplishes nothing; for they become thereby the longer, the more foolish. He calls them brethren, and not, as they well deserved, tyrants and scoundrels; and he begs them in most friendly fashion that they might desist from their purpose, and do no violence to his guests." Though they neglect the great salvation of the brotherhood, they yet are a portion of the world which the God of the covenant so loved that He gave His only-begotten Son. Lot not improperly calls even them brethren.

In harmony herewith we find the usage Lev. 19, 17: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

The frequent New Testament application of the term brother and brotherly to the sanctified brotherhood, that is, to the Church, is not in conflict with the fundamental notion. No, rather it is the application of the term to the number of those who, having been enlightened by the Holy Spirit, have come to a knowledge of this brotherhood, and who in Christ, without whom this brotherhood is inconceivable, form the brotherhood of which He Himself is the one and only Master. In the Christian Church the covenant brotherhood comes to a realization of the covenant brotherhood of all men, all of whom God loves and has included in His covenant, and all of whom Christ has, by the will of God, redeemed, and all of whom the Holy Ghost, by the will of God, would gather into this society of self-conscious brotherhood. The fact that so many do not realize their childship under the covenant, do not learn to know their heavenly Father in Christ, and so become conscious members of the Christian brotherhood, does of itself not change the fundamental fact, though, indeed, it does deprive them of the fruition of their high calling. They condemn themselves, because they believe not in the name of the only-begotten Son of God. They love the darkness rather than the light. (John 3, 18, 19.)

V.

The Brotherhood of Man, as a fact, is conceived of, and properly apprehended, only at the hand of divine revelation.

Just as with the Fatherhood of God, so with the brotherhood of man: it is impossible to know it without the aid of divine revelation.

The fact that it is based on the actual relation of man to the Father determines this. Without a proper conception of the Father, and the resultant relation to the Father of all, one cannot conceive of or understand his relation to his fellow-man. Divine revelation opens up the view, and shows the covenant relation of man to man.

There are many conceptions of brotherhood in existence among men. They are but shadows of the brotherhood taught only by the Scriptures.

Think of the brotherhood which men proclaim as based on the fact of birth. All men, they say, are born equal. On this declared fact they build up their socialistic theories, and endeavor to impress them on society for the healing of its many evils.

Then men proclaim brotherhood which is based on voluntary association of those of similar mind or interest. Join the society, or pay your dues, and you belong to the brotherhood. It helps, they claim, it helps them, and hence they laud their brotherhood.

Monists, religionists that have a partial and, therefore, false notion of God, also profess brotherhood. Men are also to them the workmanship of God; *all* men are, and therefore they, being of the same family, ought, they say, to stand together. Many of them devise and advocate humanitarian measures for the welfare of suffering humanity; many are very zealous in their efforts to succor and to aid; but their horizon is either purely physical or temporal, or, if it go beyond, it nevertheless is not the heaven of God, which comes by grace, and which dawns only where the Lamb of God appears, the kingdom of God.

It must be admitted also that the partial conceptions of the Brotherhood of Man have, as well as those of the Fatherhood of God, exerted a great and beneficial influence upon human conditions. It is asserted that the belief in the divine Fatherhood has undermined feudalism, and destroyed slavery, and led to democracy. It is said that the power of this great idea, more than other agencies, has compelled the emancipation of the laboring classes and the establishment in many nations of political equality. The idea of brotherhood, on the other hand, has molded the charitable relation of man to man. The immense development of philanthropy is due to a partial realization of this truth.

And yet, this all is but the shadow of that true brotherhood which is not merely social or political, but spiritual, the covenant brotherhood.

The Scriptures *only* present the true brotherhood, that of the covenant. To Scripture all men are brothers by creation, redemption, and, by the will of God, sanctification. The accomplished brotherhood, indeed, is the Christian Church, the congregation of the saints. That it is so can be learned only from the Scriptures. At their hand the Holy Spirit indoctrinates concerning the fact.

But he is a good preacher who practises his own preaching, says a great thinker. Just so. Neither you nor I may arrogate the privilege of constructing brotherhoods. It is simply a question of revelation. The answer to the question who is my brother must under

all circumstances, that is, under the three articles of the Christian Faith, be determined by the Scriptures, and by them only.

It is in order at this place to inquire whether it is correct to indulge in that form of reasoning which does not inquire as to the fundamental faith in the Covenant God, and on its basis determines brotherhood, but which takes occasion from the accidents of error in Christians, from the irregularities of judgment in children in the faith, to construe the non-existence of the brotherhood. The result of such reasoning is evidently out of harmony with the Scriptures, and the manner of arriving at the conclusion is inconsistent with our thesis.

We must, therefore, also for ourselves maintain that both the Fatherhood of God and the Brotherhood of Man are facts that the Scriptures must reveal, and we must not attempt to determine them in any other way. We must shun also this form of rationalism.

VI.

The Brotherhood of Man, properly realized, is the source of man's most vital activity and profitable service. (Brother-keeping, Evangelical Social Service.)

Fatherhood, we have seen, is the source from which the motive of the performance of all divine duties on our part does and must proceed. From the fear and love of God, that heavenly Father, the fulfilment of all the commandments should flow. The duties of man to man, of brother to brother, must all be realized in the relation of covenant brotherhood; only then can they be properly conceived of, and only so do they present themselves in proper outline and nature.

Since brotherhood, moreover, is the corollary of Fatherhood, and the Fatherhood of God is not merely physical, but also spiritual, it follows that the brotherhood also is not merely physical, but spiritual. In other words, our relation is never fully what it should be to one another until it has reference both to the bodily and to the spiritual needs.

It is on this account that only the full application of the Law, as expounded by the Savior, with its spiritual sense, is sufficient in the sight of the Father, and that every social service which lets out of consideration the spiritual is seriously wanting. Yes, brotherhood minus the spiritual consideration is in reality no real, no Christian brotherhood. Covenant Fatherhood postulates covenant brotherhood.

The so-called new vision of our day which lauds a social service, a community welfare, consisting in a ministry to mere creature comforts, is not worthy of the name. In that form it is no divine thing at all. Not, indeed, that it be ignoble in itself to minister to the creature necessities of life; not at all; but that it is unworthy of

a brother to have regard only for the bodily needs to the exclusion of the spiritual. Such service in such form is not really Christ-like; for Christ came to seek and to save that which was lost, and with this ministry He combines the loving service of the body out of a heart of real compassion.

One of the saddest perversions of the times to our minds is the movement to employ the church as a base of social improvement, especially in farm life, by engaging it in all manner of so-called uplift for the betterment of rural communities. The best influence in any community is the covenant activity of the church. In the interest of this Gospel it may incidentally lead to promised lands, also here on earth, but that surely is not its highest mission. This movement, however, when it begins with its accusations that the church preaching the Gospel does not fulfil its full duty, and that it can be of better service if it will teach farmers how to develop better farms and raise better crops, shows on its surface the horns and the cloven foot. But these propagandists prate much about the brotherhood, having, however, no conception at all of that brotherhood which is primarily spiritual and then also bodily.

This brother activity and brother service unfolds itself along the lines of the Moral Law of God.

Let us see this in connection with the Commandments.

FOURTH COMMANDMENT.

The Fourth Commandment, by general consent, lays down the fundamental laws of human society, of human authority. At first thought, that is, when considering the authority of human parents, the idea of brotherhood seems somewhat foreign. And yet, even here the realization of the Brotherhood of Man under the Fatherhood of God is the fountain of clear conception of the duty under God to respect the authority of human parents; and the real obedience of parents flows only from the fear and love of God, the heavenly Father. Moreover, when both parents and children consider themselves as God's children, then the reciprocal relations receive their proper sanctity and divine due. It avoids arrogant lording over on part of the parent as well as insolent resentment on part of the child. It sanctifies the earthly family by its adjustment to the divine family. It brings parent and child into a common perspective, whose focus is God.

FIFTH COMMANDMENT.

We should help and befriend our neighbor in every bodily need. The fear and love of God should constrain us to this end.

In this connection our Catechism quotes the following passages: Matt. 5, 22: "Whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be

in danger of hell-fire." 1 John 3, 15: "Whosoever hateth his brother is a murderer."

The acts referred to are clearly out of keeping with the fundamental relation of brotherhood. They, in a way, put out of that relation the objects thus treated. This is a form of killing.

The brotherhood stipulates brother-feeling and brother-acting. Mercy, meekness, and kindness, the forgiving spirit, these are the qualities that, according to our Catechism, brotherhood prescribes.

This brotherhood manifests itself:

Is. 58, 7: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Flesh of flesh, that determines the relationship of brotherhood. The duties that this relationship entails are so vital that, according to the context of this passage, God will not have anything else substituted in its stead by those who would worship Him. The worship that He has ordained, and which is acceptable to Him, is the performance of the duties that faith in Him demand. And, verily, he that has learned to know the Father, and in this faith has learned to know his fellow-man as his brother, will also reflect the image of the Father in his conversation with the brethren. He will do, of course incipiently, the will of the Father, that is, the works of the Father. In these works the brotherhood reveals itself.

It is, in the final analysis, also this brotherhood, based on the divine Fatherhood, that determines the action laid down in Rom. 12, 20: "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

The Brotherhood of Man demands that we do not permit the action of the erring brother to mislead us to overlook our obligations, which are primary. As an inspiring example in point we may think of our Savior in His representative work on Calvary. By His incarnation He became our Brother, in order that He might, as our Brother, in our stead, pay the penalty of sin. They that nailed Him to the cross were enemies of His, indeed. But they were enemies in need of Him. And in spite of their enmity He prays for them and dies for them. It is this brother-love of His that leaves the contemplating mind no rest, and that draws all men unto Him.

SIXTH COMMANDMENT.

The Brotherhood of Man stipulates also that regard which exercises itself in a chaste and decent life in word and deed. Violations against the family estate are in their very nature destructive of the

brotherhood. The family is God's estate, hallowed by God, blessed by God. Sins against this estate are sins against God.

It is one of the perversions of the time that man-made brotherhoods pretend to represent a brotherhood higher than that constituted by the Fatherhood of God. Certain fraternities have adopted among their principles the promise not to wrong or violate the wives or daughters of the members of their fraternity, and they hold up this their solemn pledge as a bit of lofty moral. It, of course, ought not to startle us when they who fail to realize the Scriptural Fatherhood, and who consequently cannot know the real brotherhood, invent fraternities which are by resolution exclusive; but we ought also not to permit these perverters of fundamental facts to arrogate to themselves a primary duty of all as original with them, and then to vaunt it as something which is not on its face a self-evident duty of every man to every man. To commit adultery is a patent crime against the brotherhood; it is in its nature moral and practical treason against the Fatherhood of God.

SEVENTH COMMANDMENT.

It is easy to realize the duty of brotherhood in connection with the Seventh Commandment. To take away from another his property or goods is palpably unbrotherly; nor is it difficult to see that the neglect to help him in his own interest is incompatible with brotherly regard. And yet, how many are the sins committed against this commandment!

1 Thess. 4, 6: "That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such."

The commandments lay down our duty toward all men, and in this passage the duty of honest treatment of all is enjoined, with the reminder that this relation of brotherhood has God as its guardian. God will avenge every wrong done to a fellow-man, every wrong that takes advantage of him to defraud him. Here is the real defense of the weak; it is God. God the Father will avenge.

Eph. 4, 28: "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

Here is brotherhood in another light. It is not enough not to steal and to labor, but it is a brotherly duty to labor for the very purpose of having to give to him that needeth. Thus are we our brother's keeper, helping him to improve his property and business.

Lev. 25, 36: "Take thou no usury of him or increase, but fear thy God, that thy brother may live with thee."

Usury is using our brother contrary to the law of love. It is laying burdens on him when it is the brother-duty to help. It is

making life hard and impossible for him. This is an abominable sin. It is our brother-duty to make life as bearable as possible for him, to make it possible for him to get along by the side of us.

This by no means abets the taking of advantage of goodness. Here the rule applies 2 Thess. 3, 10: "If any would not work, neither shall he eat."

EIGHTH COMMANDMENT.

Zech. 8, 17: "Let none of you imagine evil in your hearts against his neighbor."

Eph. 4, 25: "Wherefore, putting away lying, speak every man truth with his neighbor; for ye are members one of another."

We note in these passages the interchangeableness of the term neighbor and brother. There can be no doubt that in the latter passage the term neighbor is equivalent to brother in its most intense meaning. The fact that the duty laid down in the two passages is the moral obligation to all men is evident.

Jas. 4, 11: "Speak not evil one of another, brethren."

Here again the duty is laid down for the inner circle, as it were; a duty which, however, applies to all, as the commandment under which it is cited applies to all.

Ps. 50, 19 f.: "Unto the wicked God saith, Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself. But I will reprove thee, and set them at order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

God is against such treatment. It is unbrotherly. God demands treatment that is in accord with Himself, who is Father. Such treatment is brotherhood.

NINTH AND TENTH COMMANDMENTS.

Is. 5, 8: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth."

Phil. 2, 4: "Look not every man on his own things, but every man also on the things of others."

Gal. 5, 13: "By love serve one another."

To desire to be alone in the world, to look only on one's own things, to serve one's self: all this is in conflict with brotherhood. The converse, however, is the very essence of brotherhood, that is, when it proceeds from love. Loving service, if such it is, indeed is brotherhood service. It loves the neighbor as it loves one's self, and that love is brotherhood indeed.

The highest activity of the brotherhood, however, is undoubtedly embodied in the word of the Savior to His disciples: "As My Father hath sent Me, even so send I you," and in the missionary commission: "Go ye, therefore, into all the world, and preach the Gospel unto every creature." This, man's most vital activity, based on the Fatherhood of God and the Brotherhood of Man, is also man's most profitable service.

How this brotherhood vitalizes Luther shows in the following:—

"I think that is a real brotherhood that He addresses Mary and says to her: Go and tell those who denied Me and became unfaithful to Me that they are My brethren, and that I will attend to it that My Father shall be their Father also. It is not necessary that you do this or that, fast, build churches, hold mass, dress so or so, go on pilgrimages here or there. Only do our God so much honor as to receive what He gives you, and to believe what He promises you. This will of the Father is not difficult to keep; and yet we do not do it. That is caused by nothing else than sin, which has so completely taken possession of us and enclosed us, and hangs on and adheres to us so tenaciously, and besets us (Heb. 12, 1), that one always would like to think of something that he himself has done, and upon which he might build his hope of salvation. I, too, am hardly able to desist from it, though on account of it I was so crushed and beaten up that it almost killed me. This is the real millstone which one can never get away from the neck. Therefore one must always learn and exercise oneself in this, that Christ is our Brother and God our Father. When the heart believes this, then one can readily stretch out one's neck and say: My dear God, I must give my life for the sake of Thy Word. I will gladly do it; for I know that Thou art my Father, and therefore canst awaken me to life again, though I were dead. But, as I have said, it all depends on our believing and accepting it.

"But when you believe that you are baptized into such brotherhood and childship, then say: Now no longer Adam's child, now no longer sinner, so long as I am in this brotherhood. If you can boast of this, then do it. I am still studying at it; for it is very difficult for a sinner to say: I have a chair in heaven next to St. Peter; and yet we must extol and praise this holiness. This, then, is the golden brotherhood." (12, 1383. 1385.)

BUSINESS TRANSACTIONS.

OFFICERS ELECTED.

President: Rev. J. Adam Detzer.
First Vice-President: Rev. Oscar C. Kreinheder.
Second Vice-President: Rev. Martin F. J. Walker.
Secretary: Rev. J. Frederic Wenchel.
Treasurer: Mr. Edward H. Engler.
District Statistician: Rev. J. F. Yount.

STANDING COMMITTEES.

Comptroller: Mr. Herman Kunding.
Trustees: Messrs. Charles Rother, A. Petersen, J. M. Scheuermann.
Finance Committee: Rev. E. C. Fackler; Messrs. A. J. Meier, Julius Loeffler.
Relief Fund: Rev. W. C. Burhop; Dr. A. J. Miller; Mr. Philip Treide.
Auditing Committee: Messrs. Charles Schaefer, H. Jost.
Visitors: Revs. Wm. Dallmann, F. C. G. Schumm, Wm. H. Dale.
Essay Committee: Revs. O. C. Kreinheder, F. L. Oberschulte, H. W. Prange.
Mission Board: Revs. E. F. Haertel, G. Schuessler; Mr. L. Klein.
Committee on Foreign Missions: Rev. J. H. Witte.
District Representative for Foreign Missions: Rev. J. H. Witte.
On Ministerial Education: Revs. H. P. Eckhardt, Wm. H. Dale; Mr. A. E. Succop.
On Constitution of English District: Revs. L. Buchheimer, J. F. Wenchel; Messrs. J. M. Scheuermann (Buffalo), R. Martinsen (Redeemer Church, New York City).
On Publication: Revs. L. Buchheimer, A. Doerffler.
On Young People's Work: Revs. C. C. Morhart, H. C. Muhly; Mr. F. W. Sebelin.
On Parochial Schools: Revs. C. H. Ruesskamp, C. C. Morhart, J. H. Witte.
On Four-Hundredth Anniversary of Reformation: Revs. H. P. Eckhardt, M. Walker; Mr. F. C. Lang.
Essay Committee: Revs. C. F. W. Schumm, A. Koerber, P. Lindemann.
Delegates to Synodical Conference: Revs. W. Dallmann, H. B. Hemmeter, and a lay delegate from St. Mark's, Detroit, and from Redeemer, Cleveland.
Local Mission Board Representatives: Revs. E. L. R. Jesse, C. C. Morhart, P. Lindemann, L. Prange, H. B. Hemmeter.

SPECIAL COMMITTEES.

1. *On Credentials:* Revs. Muhly, Burhop; Delegate Wehlitz.
2. *On Applications and Constitutions:* Revs. Schuessler, Witte, Jesse; Delegates M. D. Coyner, E. Halwe, A. Foell.
3. *On President's Report:* Revs. Buchheimer, Morhart, Bailey; Delegates L. W. Schroeder, Theo. Coyner.

4. *On Mission Board's Report*: Revs. Dallmann, Prange, Hanser; Delegates J. M. Friedrich, Wm. Sachse.
 5. *On Southeastern Mission Board's Report*: Revs. Lindemann, Graebner, Steinhoff; Delegates L. H. Becker, Wm. Hoover.
 6. *On Trustees' Report and Niemann Fund*: Revs. Fackler, Luley; Delegates H. E. Musselmann, Roepstorff.
 7. *On Relief Funds Report*: Revs. Sommer, Muhly, O. W. Kreinheder, Tong; Delegates Stewart, Benhoff.
 8. *On Publication Committee's Report*: Revs. Oehlschlaeger, C. Kenreich, Peters; Delegates Joergensen, Hemmeter.
 9. *On Finance Committee's Report* (incl. Treasurer's and Auditor's Report): Revs. Eckhardt, Haertel, Paar; Delegates Scheuermann, Nelson.
 10. *On Ministerial Education Committee's Report*: Revs. Walker, Graebner, Doerffler, Hilgendorf; Delegates E. P. Eirich, L. Klein, E. Engler.
 11. *On Petitions and Resolutions*: Revs. Schumm, Pfeiffer, Ruesskamp, Mennen; Delegates W. H. Beyer, (?).
 12. *On General Church Extension Fund*: Revs. Huegli, Schwankovsky, Heinicke; Delegates Ed. Kull, O. Binder.
 13. *On Report of Committee on Y. P. S. Work*: Revs. Haserodt, Kreyling, Hanser; Delegates H. J. Sensel, Hinrichs.
 14. *On Report of Committee on Parochial Schools*: Revs. Burhop, J. B. Rodgers; Delegate C. Kreyling.
 15. *On Committee on Reformation Anniversary*: Revs. Yount, Merz, Oberschulte, Walz; Delegates C. Burkhalter, O. G. Christgen.
 16. *On Excuses*: Revs. Koerber, Schwankovsky, Burmester.
 17. *On Protests*: Revs. Kroencke, Dallmann, Sorge, Czamanske; Delegates J. Sherman, L. B. Miller.
 18. *On Minutes of Southwestern Conference*: Revs. Auping, Gallmann; Delegate Schmittgen.
 19. *On Minutes of Southeastern Conference*: Revs. Oberschulte, P. Kenrich; Delegate O. Bender.
 20. *On Minutes of Eastern Conference*: Revs. Haentzschel, Walz; Delegate Rohenkamp.
 21. *On Minutes of Lake Erie Conference*: Revs. Smith, Kuegele; Delegate Heino.
 22. *On Minutes of Northwestern Conference*: Revs. Yount, Tong; Delegate Alstadt.
 23. *On Report of Statistician*: Revs. Wahl, Bente; Delegate Knorr.
 24. *On Nominations*: Revs. Witte, Hanser; Delegate Halwe.
 25. *On Elections*: Revs. Haserodt, Heinicke; Delegate Kesmodel.
- Reporter for Papers*: Rev. Lindemann.
- Chaplain*: Rev. Huegli.
- Mileage Committee*: Rev. Wahl.

President's Address and Report.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

During the forty days after Christ's resurrection, at His various appearances among His disciples, He diligently taught them, explaining to them the nature of the kingdom of God, and pointing out to them with ever greater clearness in what manner they were now to propagate and build this His kingdom, His Church. At His final manifestation, when He had once more gathered His disciples about Him on the Mount of Ascension, He, as it were, summarized all He had taught them during the three years preceding and the forty days following His resurrection in the final brief sentence: "Go ye into all the world, and preach the Gospel to every creature," adding the significant words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Plainly, then, the founding of the Church of Jesus Christ on earth has but *one* object, *one* duty, namely, to proclaim to all men of all generations unto the end of time the glad tidings of forgiveness of sin by the grace of God through faith in the Lord Jesus Christ, — in a word, the Gospel. This, *and this alone*, should be the entire, exclusive purpose and business of the Church. And this its purpose and business should remain permanent, inviolate, and unchanged until He would again appear.

In our day we read and hear much about the changing order of all things, of the Church as well as of the world. We are told that, in order to maintain its usefulness, and to retain its influence and power, the Church must necessarily keep apace with this change, strip itself of the ancient traditions and superstitions of the Bible, adopt new forms of teachings, in fact, that its entire method, purpose, and object must be radically altered. It is true, and cannot be denied, that the world has changed and is still changing, but it is equally true that the Church of Christ can never change. The moment it does change it ceases to be the true Church of Christ, that Church whose one and only business, according to its Lord's own unchangeable, final command, shall be the preaching of the *one* Gospel unto all creatures of every tongue and nation and people.

For the very reason that the true Church cannot and does not change, it has always been hated by the world. Its message and purpose never did suit and meet with the approval of the world, never did receive a cordial welcome. Though outwardly at peace with the Church at present, the world hates it as much as at any time in its history for the very reason that it persists in preaching this hated Gospel of "salvation alone in the crucified Nazarene." As in the days of old, all ills and misfortunes that overtake the godless

world on account of its wickedness are still charged to the Church of Christ. That the present world-war is causing the earth to groan in agony and horror must needs be the result of the Church's failure. The Church is blamed because the belligerent nations will not give ear to the voice of peace. The Church is held responsible for the perplexities at present confronting capital and labor. It is made accountable for the all-destroying social evils of our time, for failure in bringing about a solution of the economic problems of our machine- and corporation-driven age, in short, for every ill and evil for which the godless world is itself alone responsible.

True, the moment the Church forgets that its one purpose on earth is the preaching of the Gospel, that and *only* that; when it begins to mix and meddle with state affairs; when it believes its chief purpose to be a general world-reformation; when it looks upon itself as merely a social "uplifter"; when it considers itself the director and dictator of the modern industrial life, the arbiter in the present-day economic strife, in brief, an institution founded for the betterment and advancement of this temporal life and world only, — then, indeed, does it challenge such accusations and outbursts of the godless world's scorn and anger. Despite the many temptations to the contrary at this moment, we dare never forget this fact. Let it teach us to strive ever more clearly to see and understand and perform the Church's *one* duty. Let it constantly recall to our mind that the Gospel "is the power of God unto salvation to every one that believeth," and that, though we see it or see it not, "it shall accomplish that which pleases God, and it shall prosper in the thing whereto it is sent." But nowhere do we find a Bible-promise of a universal world-reformation, a promise that the world shall be completely conquered and ultimately perfected by the Church. The Bible rather states regarding the permanent condition of the world: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat"; and again, "The whole world lieth in wickedness." Nowhere do we find a Scripture-promise that the Church should at any time in the world's history bring about a general peace among the nations of the earth, that it should solve the industrial, political, economic, or social problems of the world, or that its purpose should be only to bring to man the joys of this life. The Church was not founded to blast away the rocks and cut the thorns from life's pathway, but rather to lead man safely over and through them, to comfort, direct, and encourage the weary, weeping, and footsore travelers, and ever to point to the light beyond the darkness, to the peace after the strife, to the rest following ceaseless toil, and to the crown of glory shining resplendent above the crown of thorns. And this promise we HAVE in the Bible that all this shall be accomplished by the preaching of the Gospel. In spite of the mockery, scorn, and hatred of the world, therefore, the Church should never permit itself

to be turned or led away from its one grand duty and purpose — the preaching of the Gospel.

It is in obedience to this final direction of our Lord and in the performance of this one great business of the Church that we are assembled during these days. In all the various forms which the business before us may assume, we must have in view this one purpose and object only. Anything not in perfect agreement therewith does not concern us, and must find no place or attention. But whatsoever will advance and aid this purpose, no matter how trivial or insignificant it may appear to the world or ourselves, shall receive our utmost care and most earnest and devout attention.

Never before in the history of the Church was it more necessary to emphasize this its single purpose than in our day. For though the Lord's direction is simple, clear, and unmistakable, it is, nevertheless, little understood by many of the denominations surrounding us. Some still speak of it, but speak of it as did the disciples when speaking of the Lord's kingdom before His ascension, expecting only a "restoration of the ancient glory of Israel." Some have forgotten it entirely. Others remember it, but with befogged and clouded memory, until to-day we find many church organizations feverishly and wildly engaged in most anything and everything but in the one great business Christ has entrusted to His Church. Each day brings forth new methods and ways which claim to be an improvement upon the Lord's plan of building and strengthening His Church. It has, indeed, ever been thus, but ours is preeminently the day when this error should take almost entire possession of the Church, when, as Peter foretold, "evil men and seducers shall wax worse and worse, deceiving and being deceived," when men "will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth, and shall turn unto fables." The teaching of ethics, philosophy, science, added to modern institutional features, social betterment, settlement work, prohibition, labor problems, giving the square deal, legislation, higher culture, advanced thought, refinement, artistic development, down to correct modes and forms of dress and manners, — these are considered of superior importance and the paramount duty of the Church of Christ by many denominations still bearing the Christian name. The one duty, the chief business of the Church, on the other hand, is entirely lost sight of, utterly forgotten, and contemptuously declared obsolete, antiquated, a remnant out of the mists of the world's childhood days, and entirely out of harmony and agreement with the enlightenment of this progressive and advanced twentieth century. Does not this present the true spirit of the greater portion of the Church of our day? Thank God that we may say: Our Synod, by the grace of God, is still free from this spirit, this spirit of apostasy.

And yet, who will deny that with great subtlety it seeks to creep into our own church-body, as everywhere it lifts its ugly head demanding recognition with ever increasing boldness and persistence? Under the stress and pressure of the popular demand, do not we also sometimes grow weak and entertain the thought that greater success might attend our efforts if we would but slightly yield here and there, give ear to the clamor of some among our own people who insist that thus we would step forth from obscurity into prominence, gain deserved recognition among the world's mighty moral forces, and acquire greater importance in national and international affairs? Observing the growth and power of those who have surrendered their churches to this spirit of modernism, let us beware, lest apparent ill success in the growth and outward importance of our District or of our individual congregations tempt us to look longingly upon other ways and means of building the Church of Christ. Let us be on our guard, lest we be tempted to step upon strange paths, and begin to adopt the methods of those who worship false gods and false Christs. Our Lord's command, spoken on the Mount of Ascension, must ever be clearly before us: "Preach the Gospel." That, and ONLY that, is our WHOLE, our ENTIRE duty.

Recognizing this fully, we must constantly bear in mind the responsibilities this duty imposes upon us. "Missourianism" has always meant, and still means, a strict and unequivocal obedience to this command of the Lord. It means, furthermore, the preaching of this Gospel in all its truth and purity without adding in the slightest thereto or taking therefrom. "Pure doctrine and right practise" has always been "Missouri's" motto, and true "Missourianism" means a firm determination to live up to it in all truth, irrespective of consequences. It is for the reason that we make this our claim that our enemies turn their most deadly batteries of scorn and ridicule upon us. But woe unto us if we should ever retreat from this blood-bought position, and become careless, indifferent, and negligent in the care of this our great trust!

This thought should forcibly strike our English District especially. Ours is a peculiarly difficult position. The conditions and problems facing us are most intricate and subtle. The danger of yielding to the modernity spirit is ever present. We are exposed to its most insidious and violent attacks. We of the English District are pioneers, who have turned away from the accustomed home scenes. We have entered upon new and comparatively untried fields. We meet with entirely new, intricate problems in our efforts to interest our fellow-countrymen. It is true, the German Districts, too, are more or less, of late, turning their faces in this direction. But the more intricate problems in this direction are for us to solve. The most momentous and vital matter before the German Districts

to-day is the question of language. The problem inviting *their* earnest attention is mainly: "How shall we safely pass through the transition period, and hold what we have?" With us there is no more a transition period. For us it is already an accomplished fact. Notwithstanding, I say, the problems before us are equally, yes, even more serious, grave, and decisive. We are, for instance, to find the best means of attracting the attention of our American fellow-citizens to a church which is generally falsely decried as an un-American institution, totally out of touch and harmony with "genuine Americanism." Our task is to show that this is absolutely untrue. We must prove that true, genuine Lutheranism, though it found its birth and first growth in one of the European countries, is by no means bound to that country or that country's language, laws, or customs. We must convince our people that Lutheranism is in no sense whatever wedded to "nationalism." We must demonstrate that the Lutheran Church is in every sense universal, the old Apostolic Church. We must find a way to overcome all manner of racial prejudices, and convince our American people, no matter from what race or country they or their ancestors may have found their way into the mighty "melting-pot" of the United States, that in true Lutheranism they will find what so many here to-day are searching for in vain — the pure, unadulterated, saving Gospel of Jesus Christ. Our chosen field of labor lies mostly where true Lutheranism is still unknown. We are endeavoring to gather in those who hitherto have been strangers to us, people fascinated by the glamor of the many pretentious cults and fanatic "isms" of our spiritually bankrupt age, the derelicts adrift on the disturbed seas of the latter-day uncertainty, the "once Lutherans" who have traded the priceless pearls of truth for the worthless beads of human speculation. To do this, we must avoid, in matters of form and things irrelevant, everything that might repel rather than attract. There must actually be for us "neither Jew nor Greek." With all care and diligence we must study the present generation and see it as it actually is, not as we wish it might be. In short, we must closely and actually follow the example of Paul, who said: "I am made all things to all men, that I might by all means save some." Indeed, looking upon these our duties, this our special task, are not our problems most grave, and is not our special field encompassed by most distressing difficulties and dangers? Truly, the obstacles rising up before us at every step seem overwhelming, and often we are ready to give up the apparently hopeless task imposed upon us, and yield to the seductive voice of the spirit of "modernism," as did so many others.

But should we give way to such thoughts of fear, and allow discouragements or prospects of even greater duties and difficulties in the future to cause us to withdraw the hand from the plow, and give

up the field to others? God forbid! A glance into our past history with its amazing and startling successes should at once put all fears and discouragements to flight. God has signally blessed our English District. Even to-day He is opening new gateways for us on every hand, and is forcibly, so to speak, pressing us through them. He is preparing for us vast fields ready for the harvesters, especially in our rapidly growing larger cities. We have only to find the men and means to go and gather. God is calling loudly to us not to neglect this opportunity if we would truly be obedient to our Lord's final command. We have the Gospel, *we*, therefore, shall bring it to those whom God has specifically pointed out to us. The old apostolic missionary ambition should, therefore, take full possession not only of our ministers, but also of our laymen. Alas, if the old aggressive missionary spirit, once so noticeable among us, should no more be found throughout all our conference districts! Alas, if perchance a deadly spirit of indifference and inaction should gain the mastery over us, believing that under the new order of things our efforts as a separate District were of inferior consequence! God forbid the day that should find our old aggressive missionary spirit in chains! Then we would have proved ourselves unworthy of our special trust, and unfit to continue longer in our appointed field.

Having our Lord's final command ever before us, and with our distinct duties always in view, let us meet the tasks that will approach us during this convention with fervent prayers for an outpouring of the zeal of our fathers upon us, with whole-hearted interest, and with loyal determination. As we follow the development of the essayist's paper in the light of the Great Commission of our Master, let it awaken in us all a determination to return to our respective fields of labor, resolving to rouse ourselves and our people to a renewed realization of our responsibilities and possibilities. Let it imbue our hearts with stronger faith, fidelity, and loyalty, fulfilling trustingly our Lord and Master's command to "preach the Gospel unto all creatures" in all its truth and purity. Then be with us, dear Lord! Help us to pray ever more faithfully and fervently: —

Awake, Thou Spirit, who didst fire
The watchmen of the Church's youth.
Who faced the foe's envenomed ire,
Who witnessed day and night Thy truth,
Whose voices loud are ringing still,
And bringing hosts to know Thy will.

Oh, haste to help, ere we are lost!
Send preachers forth, in spirit strong.
Armed with Thy Word, a dauntless host.
Bold to attack the rule of wrong:
Let them the earth for Thee reclaim,
Thy heritage, to know Thy name.

Amen.

VISITATIONS.

Visitor R. Jesse reports: —

"The following visitations were held in my district during the last year: On August 15, 1915, in Rader, Mo. On August 29, 1915, the Rev. L. Buchheimer held a visitation at my request in Gravelton, Mo. On January 23, 1916, the congregation at Morgan, Mo., was visited. On February 22d an inquiry was held regarding difficulties existing in East St. Louis, Ill., between the pastors of the English and the German sister congregations. On each occasion we found sound Lutheranism in doctrine and practise, spiritual growth in the congregations, and in the last-named all difficulties were satisfactorily adjusted."

Visitor William Dallmann reports: —

"On September 7, 1915, I held a visitation in Brother Steinhoff's church in Chicago, and found the doctrine and practise of pastor and people according to Holy Scripture and the confessions of our Church.

"On March 7, 1916, I held a visitation at Pastor Schuessler's, and found everything according to Lutheran faith and practise."

Visitor William H. Dale reports visitations at North Tonawanda, N. Y., Cleveland, O., Fort Wayne, Ind., and again at Cleveland, O., "in the interest of the East Cleveland Mission."

Visitor F. C. G. Schumm reports three visits during the year: —

"One visit was made at West New York, N. J., relative to calling a candidate for that particular field. On account of a violent blizzard very few were present. A desire for German preaching also was expressed.

"Fort Lee, N. J., I visited twice. This mission, after having severed its connection with the Ministerium of New York, applied to us for a preacher, and is now being served by Pastor Weinlaeder, who was installed on the first Sunday after Easter. West New York, now vacant, is temporarily being served by Pastor Lindemann."

Visitor Mennen states: —

"I have visited all the congregations in my district, except the three small congregations in Alexander Co., N. C., in Rev. M. Kuegele's parish, the congregations in the mountains of West Virginia, and Crimora. Prof. Hemmeter visited Charlottesville at my request. I found all the congregations in good condition. All the charges were supplied with regular pastors except Crimora, Va., and Charlottesville. To the best of my knowledge there is peace and harmony in all the congregations, and the pastors are energetic and faithful in their labors, proclaiming God's Word in public and in private. The congregations are also showing more interest in synodical affairs, and although they still fall short of what is expected of them, especially in contributing to Synod's treasuries, yet I am in good hopes that they will continue to improve."

ORDINATIONS AND INSTALLATIONS.

1915.

On the 15th Sunday after Trinity, September 12, Candidate R. G. Long was ordained and installed as pastor of Unity Church, Cleveland, O., by Pastor C. C. Morhart, assisted by Pastors Auping, Kenrich, and Witte.

On the 15th Sunday after Trinity, September 12, Candidate G. Luecke, Jr., was ordained and installed as pastor of the congregation in Webster Groves, Mo., by Pastor G. Luecke, Sr., assisted by Prof. Pardieck.

On the 6th Sunday after Trinity, July 11, the Rev. C. E. Gallmann was installed as pastor of Bethany Church, Violetville, Md., and of Cross Street Mission, Baltimore, Md., by Pastor W. C. Burhop assisted by Pastors Obermeyer and Steffens.

1916.

On the 5th Sunday after Epiphany, February 6, the Rev. Th. J. A. Huegli was installed as pastor of Redeemer Church, Oakmont, Pa., by Pastor Wm. H. Dale, assisted by Pastors Eckhardt and Kreyling.

On the 1st Sunday after Easter, April 30, the Rev. Osw. Kreinheder was installed as pastor of Concordia Church, Conover, N. C., by Prof. H. B. Hemmeter, assisted by Pastors Mennen, Heinicke, and Long, and Professors Smith and Coyner.

On the 1st Sunday after Easter, April 30, the Rev. B. Weinlaeder was installed as pastor of St. John's Church, Fort Lee, N. J., by Pastor F. C. G. Schumm, assisted by Pastors A. Hanser, Heckel, and Schwankovsky.

On the 3d Sunday after Easter, May 14, the Rev. S. S. Keisler was installed as pastor of Trinity Church, Morgan, Mo., by Pastor A. G. Merz.

On Sunday Misericordias Domini, May 7, the Rev. A. C. Mueller was installed as pastor of Trinity Church, Swissvale, Pa., by Pastor H. R. Lindke, assisted by Pastors H. P. Eckhardt, William Dale, Kreyling, and G. J. Mueller.

On Sunday Rogate, May 28, the Rev. R. W. Hilgendorf was installed as pastor of Mount Calvary Church, Lancaster, Pa., by Pastor H. Engelken, assisted by Pastors H. H. Walker, E. Paar, and H. Melching.

On Sunday Sexagesima, February 27, Teacher A. W. Kowert was installed as teacher of St. Mark's Church, Sheboygan, Wis., by Pastor W. M. Czamanske.

DISMISSAL.

The Rev. Ernest Ross, of Grand Rapids, Mich., having accepted a call into the German Michigan District, was at his request dismissed to that District.

RESIGNATION.

With much regret I am obliged to announce that Dr. T. H. Dobbyn has resigned his charge at Oakmont, Pa., and has severed his connection with our Synod.

DEATHS.

It has pleased the Lord of His Church to call from his labors in His vineyard to his eternal home the *Rev. Andrew Leonard Crouse*, pastor of Immanuel Church at Charlottesville, Va., on October 13, 1915. The funeral services were held the following day, the Pastors F. H. Meuschke, G. F. Schmidt, and F. Kuegele officiating. The body was conveyed to St. Stephen's Church, N. C., for burial. The *Lutheran Witness* has brought his necrology, written by the venerable Father Kuegele, who was so soon to follow him. Upon his monument we may in all truth place the words: "The Law of Truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity; and did turn many away from iniquity."

It has also pleased our Heavenly Father to call to his eternal rest and reward the aged father of our English Synod, the present English District, for many years its president and leader, the noted writer of the *Country Sermons*, the *Book of Devotion*, and other soundly Lutheran literature—the *Rev. F. Kuegele*. He looked forward to the hour of his deliverance, to the moment when, as he wrote me but a few weeks before his death, he would be called to his "long home," with great longing. The hour of his "home-going" came on April 1st. The funeral services were held at Trinity Church, Crimora, Va., President H. H. Walker preaching the sermon. The Rev. J. Frederic Wenchel and Prof. H. B. Hemmeter officially represented our District, taking part in the service. May Father Kuegele's untiring zeal, labors, and fidelity even unto the least affairs in his Master's cause serve as an example well worthy of our imitation! May his words and works in the interest of our English cause live on in us, and may we, like him, when our hour has come, hear our Master's joyous greeting: "Well done, thou good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

THE MATTER OF CHRIST CHURCH, SAN FRANCISCO, CAL.,

which was left in the hands of the President, has been satisfactorily settled, inasmuch as this congregation has incorporated a paragraph in its constitution which states: "No one affiliated with any organization the principles of which are not in perfect harmony with Scripture can become or remain a member." Furthermore, this congregation is not affiliated with any other District.

RECOMMENDATIONS.

(1) A proposition submitted by the New York Conference District regarding the simplification of the language used in the translation of Schwan's Catechism will be presented to the convention by the proper committee. I would most respectfully add to the recommendation that a strong appeal be made by our body to the Delegate Synod to take up this matter at once, to appoint as a committee of revision chiefly men who are engaged exclusively in the work of instructing English children, and who have had years of experience in this particular branch.

(2) In the past there has been much confusion caused by the methods employed in the distribution of the fund for indigent students. I would respectfully recommend that in the future all contributions for indigent students, whether intended for individual persons or for the general fund, be sent to and disbursed alone by the Committee on Ministerial Education. This would insure a more equal distribution, and in general would add to the efficiency of the fund.

(3) Owing to the difficulties new missions and congregations find in supplying hymnals for distribution at services, I desire to recommend that our District forward an appeal to Concordia Publishing House to furnish a *cheap*, paper- or pasteboard-covered edition to contain only the morning and evening services and the hymns.

(4) I desire to call the attention of the convention to the necessity of electing delegates for the coming Synodical Conference to be held in Trinity Church, Toledo, O., the Rev. G. Blievernicht, pastor, beginning on August 16th.

(5) Finally, permit me to say that nothing which may come before the present convention seems to me of greater importance than the question of increasing our missionary efforts in every conference district. We must beware of the deadly inertia which so readily follows contentment with results already attained, and an indifference to our special duty of building up exclusively English churches wherever we may find the opportunity. I believe that I give utterance to the unanimous opinion of all members of this body when I say that *exclusive* English work and a separate *exclusively English* synodical District are as necessary to-day, yes, more necessary than ever before in the history of the Missouri Synod. We will all agree, doubtless, that the mere introduction of the English language principally for the purpose of holding what we have, or for reasons of economy and properties, does not relieve us of our responsibilities as an exclusively English District, nor does it furnish an excuse for a relaxation or diminution in our aggressive missionary work and our past custom of organizing and placing strictly English churches there where we find it necessary, and where God's hand plainly leads

and directs. Therefore, let me urge upon all members of this body to give special consideration to this particular phase of our mission report.

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, stablish, strengthen, settle us. To Him be glory and dominion forever and ever. Amen." (1 Pet. 5, 10. 11.)

ACTION. — Synod regretted "that not more visitations were made as required by the regulations governing the visitors." — Recommendation 1, concerning simplification in the language of the Catechism, was referred to the Committee on Petitions and Resolutions. Recommendation 2, concerning funds for ministerial students, was referred to the Committee on the Report of the Committee on Ministerial Education. — Christ Church, San Francisco, Cal., and its pastor, the Rev. Theo. Pieper, were received. The President's call to a greater missionary enthusiasm and activity was heartily endorsed.

Report of the Mission Board.

The Mission Board of the English District herewith submits to your honorable body its report covering its activities since the last convention.

UNFINISHED BUSINESS.

Synod, at the second convention, held in St. Paul, Minn., passed three resolutions affecting the work of this Board.

The first resolution provided for the establishment of a second Board of the District, which is to have charge of the work in the Southeastern States. After the necessary preliminaries all missions in North Carolina, Virginia, and West Virginia were turned over to the new Board, and the Treasurer of Synod was requested to forward all contributions originating in the Southeastern States to the treasurer of that Board.

The second resolution instructed the Mission Board to be incorporated. This resolution was carried out and the legal title of the Board is: "*The Mission Board of the English District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.*" Persons contemplating a bequest for our missions are advised to exercise care in inserting the correct legal designation in their wills.

The third resolution "ordered that the Trustees of the District turn over to the Mission Board the Niemann Fund, provided it can be legally done." The Trustees have not communicated with your Board in regard to this matter.

NEW STATIONS.

1. *Cleveland, O.; Unity Church;* the Rev. G. R. Long, pastor. This mission was founded by Pastor Morhart April 14, 1914, who, assisted by Pastor Auping, remained in charge until the Rev. G. R.

Long was installed September 12, 1915. At the time of its organization in June, 1915, the congregation numbered 15 voting and 35 communicant members. At the end of the year this number had increased to 18 voting and 53 communicant members, with 120 Sunday-school scholars. The March report showed 22 voting, 85 communicant members, and 140 in the Sunday-school.

2. *Fort Lee, N. J.; St. John's Church*; the Rev. B. C. Weinlaeder, pastor. Several members of this church, which has been in existence since 1910, came to Pastors Schumm and Weinlaeder with the request for preaching by Pastor Weinlaeder. After thoroughly investigating the case, Pastor Schumm recommended that the mission be supplied. Rev. Weinlaeder was installed on April 30, 1916. On the following Sunday he preached to a congregation of 18 hearers, and had 9 children in the Sunday-school.

3. *Palisades Park, N. J.; Grace Church*; the Rev. B. C. Weinlaeder, pastor. This station was opened by the pastor in charge on Sunday, April 9, 1916. The largest attendance at public worship was 46 persons; 44 attended Sunday-school.

4. *West New York, N. J.; St. Paul's Church*; the Rev. P. Lindemann, pastor. This mission has been under the pastoral care of the Rev. B. C. Weinlaeder since 1911. As he now has charge of two stations in addition to his main charge at Grantwood, Pastor Lindemann kindly consented to take charge temporarily. Acting on the advice of Visitor F. C. G. Schumm and the whole English conference of New York, the Board issued a call to a candidate, who will be able to give more attention to this populous section.

5. *Swissvale, Pa.; Trinity Church*; the Rev. Arnold Mueller, pastor. In November, 1914, the Rev. H. R. Lindke, of Pittsburgh, opened a preaching-station in this suburb of Pittsburgh, numbering about 10,000 inhabitants, and conducted services regularly on Sunday afternoons. About 50 persons attended divine worship, and an equal number attended the Sunday-school. An application for subsidy, seconded by the Visitor, Rev. Dale, was cheerfully granted. Pastor Mueller was called, and the church in which the congregation had been worshipping bought. There are approximately 40 communicant members.

6. *St. Louis, Mo.; Mount St. Edward District*. The Rev. M. Sommer called the attention of the Board to this district, assuring us that it was a very promising field. Acting on his recommendation, the Board extended a call to a candidate.

7. *Grand Rapids, Mich.; Hope Church*. This congregation was organized in March, 1913, with 48 communicants. The services were held in the chapel and in the church of Immanuel Congregation. Later a building was purchased by Hope Congregation, and the work was prosecuted with good success. It was found, however, that the congregation was not able to pay all its expenses, and an appeal was

made to the Board for subsidy. This request was granted. As the former pastor accepted a call to another field, Pastor Decker, who has had charge of the North End and the South End Missions, was asked to act as temporary pastor. The membership is 22 voting and 130 communicant members, with a Sunday-school of 50 children.

8. *Cleveland, O.; Mount Olive Church.* This mission was opened on November 7, 1915, by Pastor Morhart. Services have been held regularly since then, with an average attendance of 34 adults. In the Sunday-school 32 scholars are enrolled. The secretary of our Board made a personal investigation of the field, and held a consultation with representatives of the various English congregations of our District. A candidate has been called.

9. *Detroit, Mich.; Warren Ave. Mission.* This station was opened on November 21, 1915, by Pastor Fackler, who, aided by Pastor Tong, has remained in charge. The attendance has averaged 50 to 60 adults and 40 to 60 children. After a visit by the secretary of our Board it was resolved to call a candidate for this field.

IMPORTANT REFLECTION.

It will be apparent to the brethren that the opening of these nine stations involves a very considerable increase in the subsidies. We do not entertain the slightest doubt that Synod approves of the establishing of as many missions as possible, and we do not doubt either that the congregations will express their approval in the most effective manner by increasing their mission contributions. The treasury has been in a sound condition during the year, and we hope the greatly increased subsidies will be offset by greatly increased mission-gifts.

OLD STATIONS.

The history of the other stations has been printed in former reports. Some show a very gratifying increase, while others are at a discouraging standstill. It ought to be stated that the marked decrease reported by Oakmont and Baltimore is due to the fact that new pastors have been installed, who could not count as members in good standing a number of former members whom their predecessors still hopefully carried on the lists.

CHURCH EXTENSION FUND.

The treasurer's report shows that our Christians are not forgetting this valuable aid to missions. The requests for loans, however, far exceed the amount at our disposal. It is always a source of much regret to us when we are compelled to decline loans, as we know the congregations applying would receive substantial aid from the money. This is the fund for large gifts.

Yours sincerely,

E. F. HAERTEL.

G. SCHUESSLER.

L. KLEIN.

MISSION.	PASTOR.	Mission Begun	Memb. 1915	Gain, 1915	Sunday- school, 1915	Gain, 1915	REMARKS.
Baltimore; Bethany.....	C. E. Gallmann.....	1898.	39	4 *	47	12 *	* Decrease.
Baltimore; Messiah.....	C. E. Gallmann.....	1911	30	20 *	148	56 *	* Decrease.
Brooklyn, N. Y.....	O. H. Pannkoke.....	1908	93	8	104	2	
Chicago; Windsor Park.....	A. H. Kaub.....	1913	173	33	152	34	
Chicago; Faith.....	E. V. Haserodt.....	1914	70	30	89	44	
Cleveland; Unity.....	R. G. Long.....	1915	53	53	120	120	
Cleveland; St. Andrew's.....	W. A. Auping.....	1911	117	24	99	3	
Glen Ellyn, Ill.....	Chas. Kenreich.....	1909	123	11	64	3 *	* Decrease.
Ardmore, Ill.....	Chas. Kenreich.....	1913	45	21	51	—	
Grand Rapids; Hope.....	(Vacant.).....	1912	130	—	50	—	
Grand Rapids; South End.....	F. J. Decker.....	1913	21	6 *	48	18	* Decrease.
Grand Rapids; North End.....	F. J. Decker.....	1913	16	6	24	4 *	* Decrease.
Grantwood, N. J.....	B. C. Weinlaeder.....	1902	91	13	103	18	
Fort Lee, N. J.....	B. C. Weinlaeder.....	1910	12	9	10	10	
West New York, N. J.....	P. Lindemann.....	1911	24	4	60	17 *	* Decrease.
Lakewood, O.....	P. Kenrich.....	1913	84	23	75	15	
North Tonawanda, N. Y.....	R. P. Oehlschlaeger.....	1897	105	1 *	53	13 *	* Decrease.
Oakmont, Pa.....	Th. Huegli (February, 1916)	1901	100	41 *	79	21 *	* Decrease.
Pittsburgh; Immanuel.....	A. L. Kreyling.....	1907	95	2	78	23	
Pittsburgh; Grace.....	A. C. M. Wahl.....	1910	73	3	68	6 *	* Decrease.
San Diego, Cal.....	C. Damschroeder.....	1912	52	5	58	12 *	* Decrease.
South Sodus, N. Y.....	(Vacant.).....	1902	80	2	52	4	
Clyde, N. Y.....	(Vacant.).....	1911	23	—	15	—	
St. Paul, Minn.....	F. L. Oberschulte.....	1913	103	43	170	62	
Swissvale, Pa.....	Arnold Mueller.....	1914	40	40	50	50	
Palisades Park, N. J.....	B. C. Weinlaeder.....	1916	—	—	50	50	
St. Louis, Mo.....	Candidate called.....	—	—	—	—	—	
Cleveland, O.; Mount Olive.....	Candidate called.....	—	—	—	—	—	
Detroit, Mich.; Warren Ave.....	Candidate called.....	—	—	—	—	—	
			1792	330	1917	451	

Report of Treasurer of Mission Board.

May 1, 1915, to April 30, 1916.

MISSION FUND.**RECEIPTS: —**

Balance on hand, May 1, 1915	\$2022.51
From congregations, Sunday-schools, societies, and individuals, as per <i>Lutheran Witness</i>	\$6943.18
From Niemann Fund	200.00
	<hr/>
	\$7143.18

Less refund: —

To Southeastern District Mission Board: Contributions for that district	\$ 54.69
To E. Seuel, General Treasurer: Contributions for General Home Missions	62.95
To Rev. D. H. Steffens, Treasurer Church Extension Fund of Eastern District: Account of bonds issued by Lutheran Tabernacle of Albany to S. M. Becker, received out of proceeds April 18, 1913, by English District Mission Board	100.00
	<hr/>
	217.64

<i>Net contributions, etc.</i>	\$6925.54
Interest from bank	21.20
	<hr/>
	6946.74

\$8969.25**DISBURSEMENTS: —***Subsidies to following congregations: —*

Grantwood, N. J.; Trinity	\$360.00
South Sodus, N. Y.; St. Mark's	99.98
North Tonawanda, N. Y.; Redeemer	291.62
Asheville, N. C.; Emmanuel	*190.00
Hickory, N. C.; Christ	* 49.98
Charlottesville, Va.; Immanuel	* 48.00
Brandywine, W. Va.; Rev. A. A. Hahn	* 75.00
Brooklyn, N. Y.; Good Shepherd	†100.00
West New York, N. J.; Rev. B. C. Weinlaeder	144.00
Glen Ellyn, Ill.; Grace	200.00
Baltimore, Md.; Messiah and Violetville	513.69
Pittsburgh, Pa.; Grace	300.00
Immanuel	290.00
Oakmont, Pa.; Redeemer	95.00
Cleveland, O.; St. Andrew's	420.00
Pilgrim	283.32
Unity	†380.00
San Diego, Cal.; Grace	480.00
Chicago, Ill.; Windsor Park	300.00
Faith	880.00
Grand Rapids, Mich.; Rev. F. J. Decker	644.95
St. Paul, Minn.; Our Savior	570.00
Elmhurst, Ill.; Trinity	60.00
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	\$6775.54

Traveling expenses: —

To Rev. T. J. A. Huegli, to Oakmont, Pa.	\$30.00
Mission Board, etc.	30.05
	<hr/>
	60.05

* For six months. Thereafter these congregations received their subsidies from the Southeastern District Mission Board. † For ten months.
‡ Since September 12, 1915.

Miscellaneous expenses:—

Reformation envelopes and postage	\$18.60	
Stationery	4.50	
Telegram and telephone expense	2.96	
Postage	12.00	
	<u>38.06</u>	
		6873.65
<i>Balance on hand, April 30, 1916</i>		<u>\$2095.60</u>

PAROCHIAL SCHOOL FUND.

Balance on hand, May 1, 1915 (same May 1, 1916)	\$16.31
(No receipts or disbursements.)	

CHURCH EXTENSION FUND.

RECEIPTS:—

Balance on hand, May 1, 1915	\$1176.26
From congregations, Sunday-schools, societies, and individuals, as per <i>Lutheran Witness</i>	\$1186.30
Interest from bank	38.50
Loans repaid by congregations. (See Statement of Notes.)	550.00
	<u>1774.80</u>

DISBURSEMENTS:—

	\$2951.06
Loans made to congregations. (See Statement of Notes.)	2600.00

<i>Balance on hand, May 1, 1916</i>	<u>\$351.06</u>
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STATEMENT OF LOANS TO CONGREGATIONS.

NOTES.	5/1/15 Balance	New Loans	Loans Repaid	5/1/16 Balance
Redeemer, Detroit, Mich. 7/29/05	\$ 200.00	—	—	\$ 200.00
6/4/06	100.00	—	—	100.00
Mt. Calvary, Lancaster, O. 1/10/05 ..	90.00	—	—	90.00
6/15/05	90.00	—	—	90.00
Grace, Elyria, O. 2/14/13	900.00	—	\$100.00	800.00
Emmanuel, Asheville, N. C. 4/28/08 ..	50.00	—	50.00	—
Good Shepherd, Brooklyn, N.Y. July 19, 1909, to April, 1914	1120.00	—	—	1120.00
Holy Trinity, New York City. 5/1/11 ..	200.00	—	—	200.00
Messiah, Baltimore, Md. 9/2/11	300.00	—	—	300.00
Faith, Milwaukee, Wis. 12/19/10	350.00	—	150.00	200.00
2/7/13	900.00	—	—	900.00
Grace, San Diego, Cal. 6/2/13	950.00	—	50.00	900.00
Redeemer, Oakmont, Pa. 5/1/14	800.00	—	50.00	750.00
Windsor Park, Chicago, Ill. 9/29/13 ..	650.00	—	50.00	600.00
9/10/14	500.00	—	50.00	450.00
Grace, Bedford Park, New York City. 5/1/14	1000.00	—	50.00	950.00
St. Andrew's, Cleveland, O. 3/16/15 ..	1000.00	—	—	1000.00
Our Savior, St. Paul, Minn. 6/8/15 ..	—	1000.00	—	1000.00
Hope, Grand Rapids, Mich. 9/8/15 ...	—	300.00	—	300.00
Faith, Chicago, Ill. 4/10/16	—	500.00	—	500.00
Trinity, Elmhurst, Ill. 4/11/16	—	500.00	—	500.00
Redeemer, Freeport, Ill. 4/15/16	—	300.00	—	300.00
<i>Total of notes</i>	<u>\$9200.00</u>	<u>\$2600.00</u>	<u>\$550.00</u>	<u>\$11250.00</u>
<i>Cash balance, May 1, 1916</i>				<u>351.06</u>

Total Church Extension Fund, May 1, 1916 \$11601.06

This is to certify that we have checked the Treasurer's report, consisting of Mission Fund, Parochial School Fund, and Church Extension Fund. We have checked all items of receipts, disbursements, and note account, and find the report correct as rendered.

The result of our audit shows the following balances:—

Mission Fund	\$2095.60
Parochial School Fund	16.31
Church Extension Fund	351.06
	<hr/>
	\$2462.97

Balance due Church Extension Fund on notes on hand amounting to \$11,250.

Respectfully submitted.

F. A. GILMORE.

GEO. SEITZ, JR.

ACTION.—Upon recommendation of the Committee on Mission Board's Report (a) the above report was adopted; (b) the Trustees were directed to carry out the resolution in reference to the Niemann Fund; (c) subsidized congregations were urged to strictly observe the rules and regulations of Synod and the Board, especially those referring to reports and action on calls by missionaries and congregations; (d) the Board was given authority to take radical action in the case of such congregations as have been subsidized for years, and show no growth, and give no hope of becoming self-supporting; (e) our congregations were urged to support the mission treasurer most liberally in view of the nine additional stations recently opened. — Synod adopted the recommendations of the Preliminary Committee, endorsed by the Committee on the Mission Board's Report, (1) that a local representative of the Mission Board in each conference district be elected, each conference nominating one or two candidates; (2) that the treasurer of the Mission Board pay the expenses of those representatives who make special trips to investigate new fields; (3) that the Board be consulted before new fields are explored or steps taken to open up new stations. Finally, Synod by resolution expressed "its approval and appreciation of the faithful and successful work of the Mission Board."

Report of Southeastern Lutheran Mission and Church Extension Board, Inc.

The prospective support from the General Mission Board of Synod upon which the existence of your Southeastern District Board was made contingent at the District's last meeting has been granted, and the first instalment came to us in October, 1915. Your Board thereupon immediately organized: Prof. H. B. Hemmeter, Chairman; the Rev. G. E. Mennen, Secretary; Mr. C. S. Coyner, Treasurer. The Mission Board of the District located at Chicago, having been informed of our organization, turned over to us the

subsidized congregations at Brandywine, W. Va., Charlottesville, Va., and Hickory and Asheville, N. C. Since that time our Board has paid to these congregations the regular monthly allowances.

It was the intention of your Board to engage a field secretary for the work of our vast territory, and two calls with this intention were issued by your Board, but without avail. There being little prospect of securing a suitable man for the exploration work in the immediate future, your Board prevailed upon the Chairman of the Board to undertake an investigation trip, which he did, spending about a month in exploration work in Virginia, South Carolina, Georgia, and Florida. The result of this trip was that your Board, through its Chairman, entered into correspondence with the President of the Southern District with the proposition that, since that District is already engaged in missionary work in Florida, the Southern District take under advisement the placing of two additional men on the east coast of Florida at stated places of advantage. To this proposition your Board has as yet no reply; but it has received information otherwise to the effect that the Southern District is acting, or preparing to act, on the suggestion. In Georgia there are promising fields, but we have not as yet been in a position to take up the work there.

At the request of your Board Prof. Haentzschel has been doing preliminary work at a number of places in South Carolina. He has preached regularly at Rock Hill, and your Board has issued a call to a candidate from among this year's graduates at St. Louis. Besides Rock Hill this missionary is to serve a number of other places, which for reasons we do not here name.

Your Board is now taking preliminary steps to investigate in every direction in our large field, and feels sure that, if we had the funds available, the fields of labor would not be found wanting.

Pastor Mennen, assisted by members of the faculty, has begun work at Catawba, N. C., and a congregation of some forty communicants and a catechetical class of over 20 members have been gathered. With funds which the Chairman of this Board collected privately, a lot has been purchased at this place, and by means of collections in our local congregations, and a loan granted by the Church Extension Board of the Eastern District, we are now building a church there, the title of which, until paid for by the mission congregation, is to remain in the name of your Board. Your Board has also extended a call for a candidate from this year's graduates at St. Louis for Catawba. This missionary is to take up work at a number of other places, which we have already in view, but which also we do not name here for obvious reasons.

Your Board takes pleasure in noting and in stating to Synod that the local congregations supporting this Board are taking up the

work of support of your Board with renewed vigor, and that our prospects for concerted action were never brighter. For this we thank God.

The Treasurer's report is appended.

H. B. HEMMETER.

G. E. MENNEN.

C. S. COYNER.

Report of Treasurer.

October 1, 1915, to May 1, 1916.

RECEIPTS.

From General Board	\$1000.00	
From Congregations	528.41	
		<hr/> \$1528.41

DISBURSEMENTS.

Asheville	\$185.01	
Brandywine	68.00	
Charlottesville	16.00	
Hickory	49.98	
Traveling expenses	277.98	
Miscellaneous expenses	31.30	
Church lot, Catawba	399.00	
Local Mission Board	56.00	
		<hr/> 1083.27

Balance, May 1, 1916 \$445.14

ACTION.—Upon recommendation of the Committee on the Report of the Southeastern Mission Board's Report, Synod *resolved*, (1) That the Board be commended for the zeal it has manifested in the work; (2) that the members of the faculty of Concordia College, Conover, be commended for the active interest taken in the efforts of the Board; (3) that our pleasure be expressed at the fact that our local congregations are taking up the work of support with renewed vigor. The committee ascertained that on June 8, 1916, the books were audited and found correct by Rev. M. Coyner and Prof. A. Haentzschel.

Report of Treasurer.

May 1, 1915, to April 30, 1916.

EXPENSE ACCOUNT.

Synodical Treasury, <i>Dr.</i>	\$344.24	
To President's expense (allowance, traveling, printing)		\$141.86
Committee on Ministerial Education		23.29
Exchange on checks		12.48
Finance Committee		20.00
Secretary's expense		10.00
Statistician's expense		3.75
Synodical expense		121.86
Treasurer's expense		11.00
	<hr/>	<hr/>
	\$344.24	\$344.24
Interest on bank balances, <i>Dr.</i>	\$22.32	
To Synodical Treasury		\$22.32

	Balance, 4/30/15	Receipts, 5/1/15 to 4/30/16	Total	Disburse- ments, 5/1/15 to 4/30/16	Balance, 4/30/16
MISSION TREASURY	\$212.73	\$6970.78	\$7183.51	\$7078.13	\$105.38
MISSION TREASURY, South- eastern District	—	592.39	592.39	589.09	3.30
SYNODICAL TREASURY	269.66	1984.87	2254.53	2094.24	160.29
SYNODICAL BUILDING FUND	2.35	339.43	341.78	339.50	2.28
MISCELLANEOUS FUNDS:—					
Altenheim, St. Louis, Mo....	—	15.00	15.00	15.00	—
Altenheim, Wauwatosa, Wis.	—	10.00	10.00	10.00	—
American Lutheran Publicity Bureau	—	5.00	5.00	5.00	—
Australia and New Zealand Mission .....	.59	29.97	30.56	30.56	—
Bethlehem Orphanage	—	7.00	7.00	7.00	—
Brazil Mission	6.32	350.43	356.75	350.15	6.60
Buffalo Mission Society	—	50.00	50.00	50.00	—
Building Fund Old Folks' Home, Marwood, Pa.	—	555.00	555.00	555.00	—
China Mission	7.25	128.99	136.24	136.24	—
Church Extension Fund	16.76	1309.33	1326.09	1288.83	37.26
City Mission, Baltimore	—	68.25	68.25	68.25	—
City Mission, Buffalo	—	100.00	100.00	100.00	—
City Mission, Chicago	—	34.46	34.46	34.46	—
City Mission, Detroit	—	3.00	3.00	3.00	—
City Mission, Milwaukee	—	16.59	16.59	16.59	—
City Mission, St. Louis	7.98	140.97	148.95	141.19	7.76
Concordia College, Milwau- kee, Wis.	—	10.00	10.00	10.00	—
Cuba Mission	—	1.00	1.00	1.00	—
Deaf-and-Dumb Children Li- brary, North Detroit	—	1.00	1.00	1.00	—
Deaf-and-Dumb Institute, North Detroit	—	63.62	63.62	63.62	—
Deaf-mute Mission	1.74	97.24	98.98	98.98	—
Deaf-mute Mission in Min- neapolis	—	7.00	7.00	7.00	—
Detroit Hospital Mission....	—	1.00	1.00	1.00	—
Dormitory at Greensboro, N. C.	—	1.00	1.00	1.00	—
Eloise, Mich., Mission	—	6.50	6.50	6.50	—
Emigrant Mission	—	12.00	12.00	12.00	—
Emigrant Mission, Baltimore	—	2.00	2.00	2.00	—
European Free Church	22.84	47.04	69.88	69.88	—
Ev. Luth. Church, Reno, Nev.	—	6.50	6.50	6.50	—
Ev. Luth. Home-finding So- ciety of Michigan	—	.50	.50	.50	—
Foreign Mission	14.47	310.10	324.57	311.66	12.91
Foreign-tongue Mission in the United States .....	.59	24.24	24.83	24.83	—
General Home Mission	1.17	110.71	111.88	111.88	—
Guide Student	6.00	24.30	30.30	30.30	—
Home for Epileptics and Feeble-minded	—	57.82	57.82	55.82	2.00
India Mission	—	420.23	420.23	420.23	—
Indian Mission .....	.59	33.89	34.48	34.48	—
Indigent Students' Fund	53.94	135.06	189.00	189.00	—
Indigent Students, Conover.	4.25	203.22	207.47	207.47	—

	Balance, 4/30/15	Receipts, 5/1/15 to 4/30/16	Total	Disburse- ments, 5/1/15 to 4/30/16	Balance, 4/30/16
Indigent Students, Winfield.	—	15.00	15.00	15.00	—
Italian Mission	—	22.00	22.00	22.00	—
Jewish Mission .....	.59	246.28	246.87	246.87	—
Kindergarten Dept. of St. An- drew's Church, Cleveland.	10.00	—	10.00	10.00	—
Kinderheim, Chicago, Ill....	—	11.01	11.01	11.01	—
London Mission .....	.59	12.04	12.63	12.63	—
Lutheran Hospital, Brook- lyn, N. Y.	—	3.00	3.00	3.00	—
Lutheran Hospital, St. Louis	—	5.00	5.00	5.00	—
Mileage Fund	5.00	44.34	49.34	—	49.34
Ministerial Education Fund.	—	179.50	179.50	174.50	5.00
Deaf-mute Chapel, Minneap- olis	—	10.00	10.00	10.00	—
Missionary Nurse in India..	—	12.00	12.00	12.00	—
Mountain Home, India	—	2.50	2.50	2.50	—
Nazareth Mission, Buffalo...	—	70.00	70.00	70.00	—
Negro Mission	9.04	244.45	253.49	247.64	5.85
Negro Miss., Building Fund.	—	31.77	31.77	31.77	—
Negro Mission Chapel	—	29.00	29.00	29.00	—
North Dakota Mission	—	100.00	100.00	100.00	—
Northern Canada Mission...	—	233.33	233.33	233.33	—
Old Folks' Home, Brooklyn.	—	5.00	5.00	5.00	—
Orphanage, Addison, Ill.	—	2.26	2.26	2.26	—
Orphanage, Des Peres, Mo...	—	72.58	72.58	72.58	—
Pastors' Widows and Orph...	2.94	125.16	128.10	128.10	—
Polish Mission	—	2.00	2.00	2.00	—
Red Cross, Germany	—	5.00	5.00	5.00	—
Relief Fund	10.46	457.99	468.45	456.46	11.99
Relief in Poland	—	15.00	15.00	15.00	—
Rev. Schlechte's Mission in Chicago	—	6.99	6.99	6.99	—
St. John's College, Winfield.	—	50.00	50.00	50.00	—
St. Paul's Church Building Fund, Buffalo, N. Y.	—	35.00	35.00	35.00	—
Student W. A.	—	15.00	15.00	15.00	—
Student J. C.	—	22.89	22.89	22.89	—
Student D. in India	—	25.00	25.00	25.00	—
Student at Fort Wayne	—	119.70	119.70	119.70	—
Student C. G.	—	10.00	10.00	10.00	—
Student H.	—	112.00	112.00	112.00	—
Student J. K.	—	80.00	80.00	80.00	—
Student R. L.	—	5.00	5.00	5.00	—
Student T. L.	—	2.00	2.00	2.00	—
Student O. R.	—	50.00	50.00	50.00	—
Student P. T.	—	10.00	10.00	10.00	—
Tuberculosis Sanitarium	—	87.01	87.01	74.26	12.75
War Sufferers in Germany...	—	32.00	32.00	32.00	—
Western District	—	10.00	10.00	10.00	—
Women's Mission in India...	—	25.00	25.00	25.00	—
	\$667.85	\$16941.23	\$17609.08	\$17186.37	\$422.71

EDWARD H. ENGLEB, *Treasurer*,
5522. Waterman Ave., St. Louis, Mo.

Audited May 5, 1916.

CHAS. C. W. SCHAEFER. } *Committee.*
H. H. JOST.

ACTION.— Upon recommendation of the Committee on the Treasurer's Report, the above report, as audited by the official auditors, was adopted. The committee reported that it had viewed the books, and found them in excellent order. Synod expressed its appreciation of the efficient work done by the Treasurer.

Report of the Trustees

of the English District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States.

During the past year there passed through the hands of our treasurer a draft for \$200, which was turned over to the District Treasurer for the Mission Treasury as a legacy from the estate of the late Mrs. Martha Niemann, Pittsburgh, Pa. As Trustees of the Niemann Fund we have the following report to make:—

RECEIPTS.

Interest on loan to Redeemer Church, Detroit, to November, 1915	\$ 32.15
Interest on deposit with City Trust Co., Buffalo, to April 1, 1916	13.97
<i>Total receipts</i>	\$ 46.12
Balance on hand, May 14, 1916	392.86
<i>Total cash</i>	\$ 438.98

DISBURSEMENTS.

November 20, 1915. To Treasurer Engler, for Church Extension Fund	32.15
Cash balance, on deposit in City Trust Co., Buffalo.....	\$ 406.83
Balance due from Redeemer Church, Detroit, on loan.....	1607.14
<i>Present standing of the Niemann Fund</i>	\$2013.97

As will be seen, there is at the disposal of the District for further loan from this \$392.86. The interest, received on loans and deposits, is according to resolutions of Synod, periodically turned over to the District Treasurer for the Church Extension Fund.

Respectfully submitted,

J. M. SCHEUERMAN, *Chairman.*

Buffalo, May 8, 1916.

CHAS. O. ROTHER, *Secretary.*

ACTION.— Above report was adopted.

Finance Committee Report.

The work of the Finance Committee since the last Convention at St. Paul has been carried on along traditional lines. We also were well aware of the fact that the Finance Committee was in office not for legislation, but for information, education, and inspiration to meet the growing financial needs of our synodical household.

A letter was addressed to every congregation toward the end of the year 1915 setting forth the financial requirements for the year

1916, and suggesting to each parish what the Finance Committee considered an equitable distribution of the common burden according to communicant membership.

Each congregation and Sunday-school was requested to raise the specified amount or more, and to inform the Finance Committee of action taken by the congregation in this matter. A number of encouraging letters were received; but it is also true that a large number failed to acknowledge even the receipt of the communication. If the Finance Committee is to achieve the purpose for which it has been elected by Synod, there is needed, above all things else, more general and more hearty cooperation on the part of the churches and missions of our District.

The Finance Committee cooperating with the other financial officers of Synod provided printed blanks, with the principal funds of Synod tabulated, and requested those making remittances to make duplicate copies, one to be sent to the Treasurer, the other to the Comptroller.

The suggestion of the former Finance Committee to have the Committee's report of the benevolent contributions of the various churches published in the *Lutheran Witness* was not carried out for the following reasons:—

First: The rearrangement of records and adjustment to the present system made it impossible for the secretary of the Committee to get out statistics in due time.

Secondly: The published report of our statistician gave much of this information, and made another report by the Finance Committee, we believed, somewhat superfluous.

RECOMMENDATIONS.

We recommend that a printed copy of the Finance Committee's report of the contributions for benevolences be sent to each pastor and congregation, this report to be used in a manner that will prove a healthful stimulus toward creating greater interest in the work, and making more liberal contributions toward the needs of our treasuries.

We furthermore recommend that Synod reaffirm the Cleveland resolutions, to the effect that all appeals for funds, either by new or by old synodical committees, be submitted (except in extreme cases) to the Finance Committee, and embodied in the annual budget. By strict adherence to these rules, we believe, useless and confusing duplications of appeals for funds will be avoided.

THE FINANCE COMMITTEE.

E. C. FACKLER, *Chairman*.

J. MEIER.

J. LOEFFLER.

ACTION.—Upon recommendation of the Committee on the Report of the Finance Committee, Synod took the following action: (1) expressed “its approval of the faithful and efficient work done by the Finance Committee”; (2) ordered that, “in case no response is obtained to a second letter of the committee, it appeal to the visitor, and that the names of those congregations which even then do not answer be orally reported to the next convention”; (3) reaffirmed the Cleveland resolutions in this form: “All appeals for funds, either by new or old synodical committees, shall be submitted to the Finance Committee, Synod, of course, reserving the right of making exceptions. By strict adherence to these rules, we believe, useless and confusing duplications of appeals for funds will be avoided”; (4) the office of comptroller was abolished, “since experience has shown that this office affords no additional security, but only complicates the work”; (5) the recommendation was adopted: “While this Committee, basing its opinion on the testimony of brethren with experience in such matters, believes that the system adopted by the Treasurer and the Finance Committee is very good, we recommend that the President appoint a committee of competent men who are to examine the system in operation, and may suggest changes, if deemed advisable or necessary, and to report at the next convention.”

Report of Committee on Publication.

Your Committee respectfully submits the following report to the honorable body:—

1. That Concordia Publishing House, beginning with January, 1916, has issued *Lesson Helps* for Sunday-school teachers.

2. That Concordia Publishing House, beginning with January, 1917, will issue charts, size, 2×3 feet, corresponding to the small pictures issued for the Primary Department lessons.

3. At the last session of this honorable body your Committee was asked to request Concordia Publishing House to publish the Sunday-school Lessons also in book form, and to urge the issuing, “in single volumes, a cheap, popular commentary of the Bible in the English language.” This your Committee has done. The Board of Directors of Concordia Publishing House reports that the expense would not warrant the publishing of the Sunday-school Lessons in book form, nor of the popular commentary.

4. The Committee on Publication did not receive any manuscripts during the past year.

L. BUCHHEIMER, *Chairman*.

ALFRED DOERFFLER, *Secretary*.

ACTION.—Report adopted. Upon recommendation of the Committee on the Report of the Publication Committee, Synod (1) expressed its satisfaction over the publication of the *Lesson Helps* and the large charts, and commended to our Sunday-schools these additions to our literature; (2) expressed its disappointment at the

decision of the Publishing House that the expense did not warrant issuing a cheap, handy commentary of the books of the Bible; (3) resolved to ask that, as a trial, a handy popular and cheap commentary of some one book of the Bible, preferably the Book of Acts, be published; (4) instructed the Committee on Publication to make efforts to secure the publication, by boards and committees of our body, cheap popular tracts in which their work and activity, its history, character, mission, statistics, etc., are set forth; also, in general, such other tracts as may seem desirable; (5) the faithful work of the Committee on Publications was commended and our congregations were asked "to manifest a continued interest in the *Witness*, *Young Lutherans' Magazine*, and *Guide*, especially by increased subscription and wider distribution of these excellent publications." It was furthermore resolved, "That we urgently express the wish that our Publishing House, upon the request of the respective Mission Board of the District, sell at cost, or even below cost, a specially stamped edition of the hymn-book to missions and missionary congregations."

Report of Committee on Parish Schools.

Your Committee has cooperated with the existing committees of all the other Districts of our body. These District committees were unanimous in recommending that all congregations continue earnestly in the work of establishing and maintaining parochial schools.

P. H. RUESSKAMP.

C. C. MORHART.

ACTION.—Report adopted, also the suggestion of the Committee on the Report of the Committee on Parish Schools that the congregations of our District be encouraged to do all in their power to further the cause of parish schools.

Relief Fund.

Your Committee having charge of the Relief Fund begs to report as follows:—

At the convention held in Baltimore, your Committee on Relief Fund called attention to certain regulations in the *Synodalhandbuch* of the General Body (pp. 111—113) in regard to the administration of District Relief Funds, and made a number of recommendations. These regulations, together with the Committee's recommendations, will be found on pages 59 and 60 of *Proceedings of the First Convention of the English District*.

After adopting Recommendation 1 of the Relief Committee, Synod resolved, on account of a lack of time, to postpone action on the rest of the report until the next convention.

Your present Committee has studied the remaining recommendations and, *apropos* of Recommendation 2, has concluded to suggest that Synod petition the General Body to amend Regulation 6 of the

Synodalhandbuch, which reads thus: "Every District Synod expresses it to be its duty, and declares its willingness, in case of necessity, to aid in supporting members of other District Synods," through the addition of the words: "by contributing a pro rata amount toward liquidating the deficit in the General Relief Fund."

By a pro rata amount the Committee understands a certain fraction of the deficit in the General Relief Fund, the fraction depending upon the number of independent, self-sustaining Districts.

Your Committee believes that such a provision would be just for these reasons:—

1. The moneys in the Relief Funds of the various Districts were collected primarily for relief work within the confines of the respective Districts.

2. The English District has systematized and so administered its finances as to have accumulated a considerable surplus in its Relief Fund, and your Committee should be very loath to empty its treasury by forwarding the entire surplus to the General Relief Fund. It feels, however, that little objection could be made to a pro rata contribution, provided it be understood that every effort shall be put forth to make all Districts self-sustaining.

Your Committee endorses Recommendations 3, 4, and 5, especially the last, which reads thus: "That the efforts of the Finance Committee to raise regular contributions for this Fund be recommended."

The Treasurer's report follows:—

Cash receipts to April 17, 1916	\$1813.92
Disbursements	320.00
<i>Balance on hand</i>	<u>\$1493.92</u>

PENSIONS.

Your Committee recommends that Synod declare itself in favor of a pension system to cover the entire Missouri Synod, and that, for the purpose of creating such a system, Synod request the General Body to appoint a committee, whose duty it shall be thoroughly to investigate the pension systems used by prominent secular and religious organizations in this and other countries, and to embody in a plan for Synod's purposes the best elements in these systems.

As its contribution toward the solution of this question your Committee offers the following suggestions:—

1. That the General Body be asked to issue a *questionnaire* with a view of obtaining reliable data from pastors and teachers, by means of which it might determine accurate averages with regard to salary, expenses, length of service, and other relevant details. The data thus

secured would be of great value in determining the proper pension age under conditions prevailing in our Synod, the amount of pensions to be granted, as well as the size of the Pension Fund to be established.

2. That Synod's pension plan embody the "contributory pension" idea, and thus call for contributions not only from congregations, but also from pastors and teachers, the amount of the contributions to be determined by the findings of Synod's committee.

This suggestion is made for these reasons:—

a. The payment of contributions on the part of pastors and teachers will not make them feel as if they were objects of charity when the time for relief or pension arrives.

b. Congregations will be moved to contribute more readily and freely to a fund which is partly made up by those who may in course of time become its beneficiaries.

WM. C. BURHOP, *Chairman.*

CHAS. A. A. J. MILLER,

Secretary and Treasurer.

The report of the Committee on the Relief Fund Report, as amended and adopted, is as follows:—

Your Committee endorses Recommendations 3, 4, and 5, on page 6 of the proceedings of 1912, and recommends their adoption at this session.

They follow:—

3. That the names of those receiving aid from this fund be not published.

4. That the mode of procedure in investigation of cases of need be left to the discretion of the Committee.

5. That the efforts of the Finance Committee to raise regular contributions for this fund be commended.

With regard to section 6 in the Synodical Handbook, which states: "Every District Synod expresses it to be its duty, and declares its willingness in case of necessity, to aid in supporting members of other District Synods," we recommend that the Relief Fund Committee of our District, if able, contribute a pro rata amount toward liquidating the deficit in the General Relief Fund.

WHEREAS the Delegate Synod at its session in Chicago, Ill., 1914 (see p. 52 of Proceedings), referred the matter of creating a General Relief Fund to take care of the invalid pastors and teachers and of pastors' widows and orphans to the Districts of Synod for consideration; and

WHEREAS our District at its session in 1915 directed the Relief Fund Committee to investigate fully the question of a General Relief and Pension Fund; and

WHEREAS the Relief Fund Committee, after having made extensive investigations, favors a General Relief and Pension Fund,

Therefore your committee recommends, —

1. That Synod at this session declare itself in favor of a pension system to cover the entire Missouri Synod.
2. That Synod request the General Body to appoint a committee whose duty it shall be thoroughly to investigate the pension systems used by secular and religious organizations, and to embody in a plan for Synod's purposes the best elements in these systems.
3. That the plan which the committee decides upon be submitted to the Districts of Synod for ratification.

MARTIN SOMMER, *Chairman.*

HARRY C. MUHLY.

C. K. STEWARD.

O. W. KREINHEDER.

H. BENHOFF.

A. TONG.

} *Committee.*

Report of Ministerial Education Committee.

Your Committee was first of all instructed to confer with the proper authorities concerning securing more desirable and necessary facilities for English students in our institutions of learning, and also more efficient training of all students in the English language.

It begs leave to report the following: —

Your Committee was represented, through its chairman and at its own expense, at a meeting of the Faculty and Trustees of Concordia Collegiate Institute, Bronxville, N. Y., in July, 1915. There are at this institution not only a number of English District students, but also others more or less unfamiliar with the German language. The result of this meeting was that the use of the English language was extended as a medium of instruction in the classics and also in other branches. The faculty furthermore promised that they would provide special instruction in parallel classes in German branches for English boys when necessary.

In August, 1915, the members of your Committee met and conferred with the Faculty and Trustees of Concordia College, Fort Wayne, together with the venerable President and Vice-President of the General Body, at Cleveland. The authorities of this institution did not feel that conditions at present were such as to warrant any extension of the English language without the authority of the General Body. They, however, assured us that they would take care of all English students sent them, and called particular attention to the double language (German-English) system now used in teaching the classics at Fort Wayne. Concerning the larger question of training in English in all our institutions, the need of

better equipment in English was felt by all present. But it was also realized how far-reaching this question is, and how difficult it is of solution. Therefore it was resolved that this entire matter be made a subject of discussion at the General Conference of Professors to be held in 1916, with a view to preparing some definite plan to place before the Delegate Synod in 1917. Your Committee was invited to present this matter to this proposed conference in person, which it intends to do.

Your Committee feels impelled to record the uniform courtesy shown it, and the kind spirit with which this matter was received by all officers and boards with whom it conferred.

Concerning the second part of your Committee's work, namely, the support of students:—

Your Committee has labored under some difficulties necessarily resulting from the former chaotic conditions that prevailed in the matter of student support. Help has been extended to six students—one at Conover, one at Winfield, three at Fort Wayne, and one at St. Louis. A contribution was made to the General Students' Fund of Conover. Part of our work was also to try to regulate and systematize the manner of supporting students in the future. To attain this end, your Committee makes the following recommendations and suggestions:—

First: That all moneys sent to the District Treasurer for the Indigent Students' Fund shall flow into the Ministerial Education Fund of this Committee for distribution, except in specially designated cases.

Secondly: That congregations be encouraged to support their own students. But when the congregation is unable to do so, or for other valid reason does not, the student from such congregation should apply to this Committee, which application should be received and passed upon by the Committee before the student enters college.

Thirdly: The congregation may, if it prefers to do so, support its own students through this Committee.

Fourthly: Personal appeals for funds to support students on the part of individuals or of colleges shall be discontinued, except when endorsed by this Committee.

Fifthly: Should this fund be included in the work of the Finance Committee, as that work is outlined in the Cleveland proceedings?

Respectfully submitted,

H. P. ECKHARDT, *Chairman.*

A. E. SUCCOP, *Member.*

WILLIAM H. DALE,

Secretary and Treasurer.

The report of the Committee on the Report of the Ministerial Education Committee, as adopted, is as follows:—

We note with pleasure the kindly reception given to your Committee at Concordia Collegiate Institute, Bronxville, N. Y., at Concordia College, Fort Wayne, and by the officers of the General Body.

We would encourage our Committee to attend in full the proposed Conference of Professors at Chicago this summer.

We recommend that our Committee on Ministerial Education be instructed to confer with the boards and faculties of our Theological Seminaries with the view of establishing in each academic year a series of lectures or talks on practical subjects to be given before the student-body by a man outside of the Faculty. We respectfully urge that men of broad experience in the ministry be called in to speak to the students upon the every-day practical aspects and problems of ministerial work, such subjects as missionary visiting, house-to-house canvass, organizing a mission, establishing and conducting a Sunday-school, handling the lodge-question, methods of church-finance, etc. As for the cost, we feel assured that our Lutheran Educational Societies and other organizations and individuals will be found willing to meet the expenses of such special lectures. Our recommendation, therefore, includes that our Committee on Ministerial Education be authorized to secure such funds by direct appeal, and that they be empowered to appoint the lecturers with the concurrence of the respective faculties.

In carrying out the instructions of our 1915 convention (Proceedings 1915, p. 42), this Committee also took charge of the financial support of ministerial students at our colleges. With reference to this part of the Committee's work, we make the following recommendations:—

First, That all moneys sent to the District Treasurer for the Indigent Students' Fund shall flow into the Ministerial Education Fund of this committee for distribution, except in specially designated cases; such funds henceforth to be known on our records as "Ministerial Education Fund."

Secondly, That congregations be encouraged to support their own students. But when the congregation is unable to do so, or for other valid reasons does not do so, the students from such congregations should apply to this committee with the endorsement of his pastor, which applications should be received and passed upon by the committee before the student enters college. In all cases, however, congregations should forward their remittances through the District Treasurer.

Thirdly, Such congregations as desire to support their student through this committee may do so by making proper arrangements

with the committee; but all moneys must be forwarded through the District Treasurer.

Fourthly, All public appeals for the support of students should be made by, or with the endorsement of, the Committee on Ministerial Education, such appeals first to be submitted to the Finance Committee, and to receive their endorsement.

MARTIN WALKER, *Chairman*.

E. P. EIRICH, *Secretary*.

J. R. GRAEBNER.

ALFRED DOERFFLER.

R. W. HILGENDORF.

E. H. ENGLER.

} *Committee.*

Report of Statistician.

Your statistician begs leave to report that he made an earnest and painstaking effort to get reliable statistics from all the congregations of the District for the year 1915, and the result was very satisfactory. Only four pastors failed to report, and for these delinquents we took the latest figures available. The numerical strength of the District at the present time is as follows: Active pastors, 72; vacant charges, 5; preaching-stations, 23; souls, 37,377; communicants, 22,930; voters, 3,603; Sunday-schools, 85; teachers, 1,348; pupils, 14,444; parochial schools, 6; teachers, 6; pupils, 362. In comparison with the previous year there was an increase of 4 pastors, 1,506 communicant members, and 1,291 Sunday-school pupils. The increase in communicant membership was at the rate of six and one-half per cent. During the year there were 1,442 baptisms, of which 105 were adults; 1,305 confirmations, of which 324 were adults; 610 marriages; 417 burials. The contributions for all purposes amounted to \$270,699.23, an average of \$11.80 per member. Of this amount the sum of \$22,386.07 was for benevolent purposes, an average of 98 cents per member.

We recommend, first, that Synod adopt a new form for the purpose of gathering statistics, and

Secondly, that Synod devise ways and means for getting a complete, accurate, and early report from each and every pastor of the District.

Respectfully,

J. FRANKLIN YOUNT.

Your Committee on the Statistician's Report begs leave to report as follows:—

1. We recommend that Synod accept the report of the statistician as set forth on page 18 of Committee Reports. With gratefulness to God we note the 6½% rate of increase, which our body enjoyed during the past year.

2. *Apropos* of your statistician's first recommendation, "That Synod adopt a new form for the purpose of gathering statistics," we recommend that a supply of new forms be provided on the order of those sent out this year, containing simplified instructions and the following columns:—

Souls, Communicants, Voters, Preaching-stations, Parochial Schools, Teachers, Pupils, Sunday-schools, Officers, Teachers, Pupils, Baptized, Adults, Confirmed, Adults, Communed, Married, Buried, Gains, In Communicant Membership, Losses in Communicant Membership, Benevolences, Home Purposes, Total.

3. *Apropos* of your statistician's second recommendation, "That Synod devise ways and means for getting a complete, accurate, and early report from each and every pastor of the District," your Committee recommends that, upon the pastor's failure to report after the second communication, the statistician be empowered to call upon the lay-delegate of the congregation in question to use his kindly offices in endeavoring to obtain from pastor or congregation the desired information.

Respectfully,

A. C. M. WAHL.	} Committee.
PAUL BENTE.	
E. KNORR.	

ACTION.— Report adopted as above.

Report of Committee on Quadricentennial of the Reformation.

Your Committee on the quadricentennial celebration of the Reformation begs leave to report that since its appointment at our 1915 convention, the Delegate Synod, through its President, has appointed a Central Committee, located in St. Louis.

This Central Committee, in carrying out the instructions of the Delegate Convention of 1914, has already been at work, and has mapped out a plan for joint procedure of all synodical districts. Our English District is represented on this Central Committee by Pastor Alfred Doerffler and Teacher Becker, both of St. Louis.

We suggest that before we proceed with our report, Synod hear Pastor Doerffler, who is authorized to speak for the Central Committee at this convention. (Upon resolution Pastor Doerffler at this junction addressed Synod, and explained the work and the plans of his committee.)

Hereupon your Committee recommends:—

That our English District heartily cooperate with the Central Committee in carrying out the following recommendations of the General Body:—

2. (a) That we make timely preparation for the four-hundredth anniversary by preaching special sermons, and by delivering lectures for outsiders as well as for our members. We call attention to the set of stereopticon slides now being prepared by the Central Committee, which are to be had free when the collection taken at the lecture is devoted to the Church Extension Fund; otherwise they are to be had for a nominal charge for rental.

(b) That each congregation have also a special children's service; also that, where possible, a joint children's service be held.

(c) That on or about October 31, 1917, wherever feasible, a number of congregations should unite in festival services on a larger scale.

(d) That our pastors and congregations make extensive use of the special programs and choir music, booklets and tracts, to be published by, or under the direction of, the Central Committee; likewise of the tracts published by the American Lutheran Publicity Bureau, such tracts being intended not only for our own members, but to be distributed by them among the non-Lutherans in each community. We also call attention to the official centennial medal to be put on the market by the Central Committee; and we also respectfully urge the spread of the sale of the memorial volume on the Reformation to be published by Synod under the editorship of Prof. W. H. T. Dau.

(e) We recommend that our District concur in the proposition of the Delegate Convention that "congregations be asked to join in making liberal offerings to the General Church Extension Fund." A large Jubilee Fund should be raised to express our gratitude toward God for the great blessings resulting from the Reformation.

We believe that all our Districts should cooperate on this grand festive occasion, and support the General Body in one concerted movement.

(f) We recommend that the visitors of our Conference Districts meet before or immediately after the adjournment of this Synod in order to map out plans for the most effectual agitation and supervision of the ingathering of this Jubilee Offering.

We call attention to the special envelopes furnished by the Central Committee. Each congregation must determine how it can best fit in this special offering with its own financial methods, whether by use of the special envelopes, or the duplex envelopes, or special church offerings, or a house-to-house collection, or an every-member canvass.

Respectfully submitted,

THE COMMITTEE.

H. P. ECKHARDT.

FREDERICK C. LANG.

MARIAN WALKER, *Secretary*.

Report on Young People's Societies.

The Committee on Young People's Societies recommends that our societies obtain literature for their work from the Walther League. Literature from our Committee would only be a duplication of material.

Respectfully,

C. C. MORHART.

ACTION. — Upon recommendation of the Committee on the Report of the Committee on Young People's Societies, (1) the above report was accepted; (2) a treatise on Young People's Societies' Work, submitted to the Committee by Pastor Morhart, was referred to the Committee on Publications; (3) our societies were referred for literature on social activities to the publications of the Walther League, and for literature for religious work to the publications of our Publishing House, *viz.*, *Berea Bible Class Lessons*, etc.

Synod also *resolved*, "That the General Body be asked to appoint a committee to supervise work among Young People's Societies."

Report on Protest.

Your Committee recommends that, whereas the synodical proceedings of the Central District, 1915, contain the following: "Schauen wir uns aber auch einmal unter unsern englischen Brüdern um, wo sind unter ihnen christliche Gemeindeschulen zu finden? Steht es nicht gerade unter den Herren Pastoren der mit uns verbundenen Englischen Synode vielfach so, dass sie wohl zugeben, dass eine christliche Gemeindeschule eine ganz gute Einrichtung sei, aber sagen, dass fuer ihre Verhaeltnisse eine Sonntagsschule das einzig Richtige sei? Manche schicken auch ihre eigenen Kinder, trotzdem sie von christlichen Gemeindeschulen umgeben sind, in die Staatsschulen. Das ist aber wiederum der Verfall von oben herab."

This, translated into English, is as follows: "Looking around, however, among our English brethren also, where do we find Christian church-schools among them? Is not just frequently this the case among the pastors of the English Synod united with us, while admitting that Christian church-schools are a very good institution, that they say that for their conditions the Sunday-school is the only right thing? Though surrounded by Christian church-schools, many also send their children to the public schools. This, again, is decay from the head downward," —

Be it *resolved*:

1. That we have read with deep regret these attacks on the brethren of our English District;
2. That we regret the publication of these attacks;

3. That we, through our officers, cordially, but earnestly request the Central District in their report to offer an apology for this publication of these attacks.

Signed: FRED KROENCKE.
W. M. CZAMANSKE.
WM. DALLMANN.
F. C. SORGE.
JOHN S. SHERMAN.
LUTHER B. MILLER.

Matters of the General Body.

We had the honor to have with us First Vice-President Miller. He spoke to us on general synodical matters and on the varied and wide-spread missionary activities of the General Body, and asked for our active support. He called our attention especially to the Synodical Building Fund, in which there is, at the present time, a debt of over \$100,000. He declared that it is very important that vigorous efforts be made to liquidate this debt.

It was *resolved*, That we heartily encourage our congregations to contribute towards this fund at once. —

We also had the good fortune to have with us Mr. Seuel, General Treasurer of our body and manager of our Publishing House. He talked to us on the financial affairs of Synod and also on publicational matters.

The convention passed the following resolution: *Resolved*, That we appreciate Mr. Seuel's detailed and frank discussion with us of such publication matters as are of special interest to our English District; that we were also pleased to hear from him on the finances of the General Body; and that we hope this practise will be continued, since expression of mutual opinion is very helpful and conducive in sustaining and stimulating a lively interest in these matters generally. —

Pastor Witte, the representative of our District for heathen missions, spoke to us briefly on the work in India and its needs. He pleaded for a more active participation by our District. The Gospel is being preached to the Hindus at fifty-eight different stations by fifteen missionaries and forty-six teachers. Our mountain home for the recuperation of the missionaries' families from the rigors of the East Indian climate is in a prosperous condition. Our nurse is doing splendid work among the poor natives, who are often left to die because of lack of medical attention and the ignorance of the simplest rules of hygiene and cleanliness. —

The Rev. Jesse was given an opportunity to address the District in the interest of the Colored Mission of the Synodical Conference.

He spoke of the open door of opportunity which the Lord has set before us, enabling us to get entrance into the Alabama field, where thousands of colored people live in ignorance of the Savior, where we can work in the face of less opposition than in any other localities, and from whence a Macedonian cry has come to us because of the recommendation given us by Booker T. Washington. Three stations have already been opened there, but to prosecute the work energetically a liberal support must be given the cause. The Rev. Jesse made a strong plea for large support on our part.

Statistics on the entire field and a stereopticon lecture giving the convention an insight into the conditions as they exist in the Carolina field were also given by the Rev. R. Jesse.

Petitions.

1. A petition was received from the Church of Our Savior, Cincinnati, O., that we as a District take up Inner Mission work.

It was *resolved*, "That we recommend that our brethren in Cincinnati form a local association for this purpose, and if in need of funds, to make an appeal in the *Witness*. Our Finance Committee was authorized to endorse such appeal."

2. A petition from the Cleveland Pastoral Conference was to the effect "that proper steps be taken to secure to our pastors an increase in salary commensurate with the increase in the cost of living, and to authorize the Mission Board to do the same with the salaries of its missionaries."

Resolved, "That our secretary send a communication to this end to the lay-delegates, so that this matter may be brought to the attention of our congregations by them." The Mission Board was authorized to make increases in the salaries of the missionaries in accordance with the petition.

3. The following petitions on publicity were adopted: That the President of our District be authorized to appoint, at least two weeks before the opening of our conventions, a press committee or reporter, resident in the city where the convention is to be held; that such committee be authorized to engage the necessary clerical help, such as a competent stenographer, typist, etc.; that ways and means be devised to defray the expense entailed by the engagement of such help.

The expense is to be taken from the Synodical Treasury.

4. A petition in regard to annual statistics was received from the New York English Conference.

Resolved, "That we request the General Body to publish annually a statistical number of the *Witness* and the *Lutheraner*, and that to

this end blank forms be sent out, and statistics gathered by the same central agency which compiles the *Year Book*."

Furthermore *resolved*, "That we instruct our delegates to Synodical Conference to request that ways and means be devised to secure annual statistics of Synodical Conference."

Obituary Resolutions.

1.

WHEREAS, It has pleased Almighty God to take to Himself the *Rev. A. L. Crouse*; and,

WHEREAS, In the kind providence of God it was granted us to enjoy for a season the cordial fellowship of the same,

Therefore be it resolved, That we spread upon our minutes our gratitude to God for the privilege of his fellowship and the blessings which have resulted from his faithful work as a fellow-laborer, and direct our secretary to express our sympathy and send a copy of this resolution to the members of the bereaved family.

2.

WHEREAS, It has pleased Almighty God in His wise providence to take to Himself the first President of the English Synod of Missouri and Other States, now the English District of the Synod of Missouri, Ohio, and Other States, the *Rev. F. Kuegele*; and

WHEREAS, We recognize the signal blessings conferred upon our body in the services of the deceased, both as an efficient officer of our body under its former organization and as an able writer for our synodical organs and otherwise,

Therefore be it resolved, That we record our deep appreciation of his worth and work, and our heartfelt thanks to God for the great benefits bestowed upon us in him, and that we express our sympathy through the secretary to the family of the deceased, and forward a copy of these resolutions to them.

A brief service was held in memory of these deceased brethren. The *Rev. Prof. Hemmeter* delivered the memorial address.

Thanks, Commendations, Greetings.

Resolutions of thanks were extended to Trinity Church and its pastor for the royal hospitality accorded to us during the convention; likewise to the sister congregations which entertained members of the convention; to St. Andrew's Men's Club for the successful banquet planned in our honor; to the owners of the automobiles who so kindly

placed their machines at our disposal for the tour through Pittsburgh and its suburbs; to the Department of Public Safety for their efficient escort on our auto-ride; to the editors of the *Gazette-Times* and *Chronicle-Telegraph* for the excellent daily reports of the convention; to Pastor Lindemann, of the American Lutheran Publicity Bureau, for the active and successful publicity work; to Prof. Hemmeter for the fine doctrinal paper.

Greetings were received from the South Dakota District in session simultaneously with our District. The Secretary was instructed to acknowledge them, and to heartily reciprocate greetings by telegraph.

Vice-President Miller was requested to personally extend our greetings to the Eastern District, in session at North Tonawanda, to which he was going from our convention.

Miscellaneous Matters.

President Detzer felt compelled, on account of the state of his health, to leave on Friday. Vice-President Kreinheder expressed the fervent wish that God would soon restore him to vigorous health, and grant him many years' continuance in the work of Christ's kingdom. The convention made this expression its own by a rising vote. Pastor Dallmann was requested to publish his stirring message made to the convention on the self-sacrificing and aggressive missionary spirit of the pioneer years of our English work.

Grace Church, Cleveland, O., which had revised its constitution, was advised to bring Article V, On Powers and Rights, into harmony with the practise of our Church.

Synod sustained the Committee on Application and Constitutions in its position "that pastors coming from other Districts to take charge of congregations served by pastors of our District thereby become members of our District, and no formal reception is necessary."

The Mileage Committee reported that \$31.96 were contributed to the Mileage Fund, and that there was a balance of \$49.34 from the last convention, making a total of \$81.30. The disbursements were \$70.00. The cash balance is \$11.30.

The minutes of the various conferences were duly examined and found by the committees to be in full agreement with the Word of God and the Confessions of the Church. The minutes of the Lake Erie District, which were not at hand, were referred to the Baltimore pastors for revision.

Next Convention.

Synod accepted the invitation of St. Mark's Church, Sheboygan, Wis., and will hold its next session there in 1918.

Adjournment.

The third session of the English District adjourned at 2.30 o'clock on Tuesday afternoon with the singing of Hymn 17 by the assembly and a prayer and benediction by Vice-President Kreinheder.

Soli Deo Gloria.

PROCEEDINGS
of the
FOURTH CONVENTION
of the
ENGLISH DISTRICT
of the
Synod of Missouri, Ohio, and Other States,
held at
Chicago, Ill., June 27 to July 1, 1918.



ST. LOUIS, MO.
CONCORDIA PUBLISHING HOUSE.
1918.

ENGLISH DISTRICT

of

Synod of Missouri, Ohio, and Other States.

OFFICERS.

President: Rev. O. C. Kreinheder, 630 Carroll Ave., St. Paul, Minn.
First Vice-President: Rev. Martin Walker, 61 Dodge St., Buffalo, N. Y.
Second Vice-President: Rev. L. Buchheimer, 2815 Utah St., St. Louis, Mo.
Secretary: Rev. J. Frederic Wenchel, 228 Morgan St., Washington, D. C.
Treasurer: Mr. H. H. Jost, Box 751, East St. Louis, Ill.

TRUSTEES.

Mr. J. M. Scheuermann, *Chairman*, 127 Walden Ave., Buffalo, N. Y.; Mr. Chas. Rother; Mr. A. Peterson.

MISSION BOARD.

Rev. E. F. Haertel, 2130 Cortez St., Chicago, Ill.
Rev. G. Schuessler, 6040 Princeton Ave., Chicago, Ill.
Mr. L. Klein, 5748 W. Superior St., Chicago, Ill.

MISSION BOARD OF SOUTHEASTERN CONFERENCE DISTRICT.

Rev. Prof. O. W. Kreinheder; Rev. G. Mennen; Mr. C. S. Coyner.

FINANCE COMMITTEE.

Rev. H. C. Steinhoff; Mr. J. C. Koebel; Mr. H. C. Koll.

RELIEF FUND COMMITTEE.

Rev. P. Bente; Mr. Chas. A. J. Miller; Mr. Philip Treide.

COMMITTEE ON PUBLICATION.

Rev. L. Buchheimer; Rev. A. Doerfler.

COMMITTEE ON MINISTERIAL EDUCATION.

Rev. H. P. Eckhardt; Rev. Wm. H. Dale; Mr. A. E. Succop.

GENERAL OFFICERS OF SYNOD OF MISSOURI, OHIO, AND OTHER STATES.

President: Rev. F. Pfothner, 415 W. 62d St., Chicago, Ill.
First Vice-President: Rev. J. W. Miller.
Second Vice-President: Rev. J. Hilgendorf.
Third Vice-President: Rev. F. Brand.
Fourth Vice-President: Rev. H. Eckhardt.
Secretary: Rev. Prof. R. D. Biedermann, Concordia Seminary, Springfield, Ill.
Treasurer: Mr. E. Seuel, 3558 S. Jefferson Ave., St. Louis, Mo.

Publication Concern: Concordia Publishing House, St. Louis, Mo.

PROCEEDINGS.

The Fourth Convention of the English District was held in Redeemer Church, Chicago, Ill., the Rev. G. Schuessler, pastor, June 27 to July 1, 1918. The convention opened with a Communion service. The Fourth Vice-President of Synod, the Rev. H. P. Eckhardt, preached a sermon on Acts 5, 11; the Rev. O. W. Kreinheder made the confessional address. On Friday evening the usual pastoral service was held; the Rev. J. F. Yount delivered the sermon. On Sunday morning the Rev. C. C. Morhart filled the pulpit of Redeemer Church. — The attendance at the convention was as follows: Professors and pastors present, 67; lay-delegates present, 39; teacher present, 1.

ROLL.

a = absent; *l* = late; *d* = departed before close; *e* = excused;
n = no excuse received; *r* = received.

PASTORS AND DELEGATES (Voting).

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Bailey, J. M.	Oak Park, Ill. (Trinity)	G. Huelseberg
Bartling, A. P. <i>r</i>	Swissvale, Pa. (Trinity)	—
Bente, Paul F.	Baltimore, Md. (Emmanuel)	H. Haesloöp
Bernhard, C. B.	Dallas, Tex. (Trinity)	—
Buchheimer, L.	St. Louis, Mo. (Redeemer)	A. Foell
Czaminske, W. M.	Sheboygan, Wis. (St. Mark's)	F. W. Schultz <i>d e</i>
Dale, Wm. H.	Pittsburgh, Pa. (Trinity)	A. Grundel
Dallmann, Wm.	Milwaukee, Wis. (Mount Olive)	W. P. Wegner
Damschroeder, C. <i>a e</i>	San Diego, Cal. (Grace)	<i>e</i>
Detzer, J. A.	Detroit, Mich. (Christ)	J. Sherman
Doerfler, A. <i>a e</i>	St. Louis, Mo. (Pilgrim)	E. Halwe
Eckhardt, H. P.	Pittsburgh, Pa. (St. Andrew's)	H. M. Meixner
Ehlers, K. H. <i>r</i>	Pittsburgh, Pa. (Emmanuel)	—
Engelken, H. J. <i>r</i>	Baltimore, Md. (Redeemer)	—
Fackler, E. C.	Detroit, Mich. (St. Andrew's)	Emil Knorr
Friedrich, E. J.	Crimora, Va. (Coyner's)	James Bqlick
Graebner, J. R.	Fort Wayne, Ind. (Redeemer)	E. T. German
Haertel, E. F.	Chicago, Ill. (Christ)	R. Holmquist
Hageman, G. E. <i>a e</i>	Brooklyn, N. Y. (Good Shepherd)	<i>e</i>
Hahn, A. <i>a</i>	Pendleton Co., W. Va. (Mitchell's; Probst's; Sugar Grove)	—
Hansen, W. A.	Strasburg, Ill. (Grace)	Wm. J. Brehmer
Hanser, A. R. G.	Brooklyn, N. Y. (Our Savior)	J. C. Nelson
Haserodt, E. V.	Chicago, Ill. (Faith)	F. C. Eichmann
Hemmeter, B. E. <i>r</i>	Chicago, Ill. (Mount Olive)	Wm. C. Faehse
Jena, F.	W. New York, N. J. (St. Paul's)	<i>r</i>
Jesse, E. L. R.	St. Louis, Mo. (Mount Calvary)	<i>e</i>
Kaub, A. H.	Chicago, Ill. (Windsor Park)	F. Beilfuss
Keisler, S. S.	Morgan, Mo. (Trinity)	<i>e</i>
Kenrich, P. O.	Lakewood, O. (Pilgrim)	—
Koerber, A. <i>a e</i>	New York City (Grace)	<i>e</i>
Kreinheder, O. C.	St. Paul, Minn. (Redeemer)	F. Wilcken
Kreinheder, O. W.	Conover, N. C. (Concordia)	Martin Coyner
Kroencke, F.	Cincinnati, O. (Our Savior)	W. E. Hoerr
Kuegele, C. N.	Hickory, N. C. (St. Stephen's; Augustana)	—
Kuegele, M. F. <i>a e</i>	Catawba Co., N. C. (St. Peter's; St. Paul's)	<i>e</i>

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Lail, R. <i>rae</i>	Catawba, N. C. (Redeemer)	
Leimer, J. A.	Chicago, Ill. (Hope)	Wm. Gehrke
Lindemann, F. H.	New York City (Trinity)	
Lindemann, P.	Jersey City, N. J. (Grace)	<i>e</i>
Lindemeyer, A. F. <i>a e</i>	Oakmont, Pa. (Redeemer)	
Lindemeyer, O.	Charlottesville, Va. (Emmanuel)	<i>e</i>
Long, G. E.	Newton, N. C. (Mount Olive)	
Luecke, J., Jr.	Webster Groves, Mo. (Christ)	<i>e</i>
Luley, F.	Milwaukee, Wis. (Faith)	H. L. Grede
Maurer, B. A.	Glen Ellyn, Ill. (Grace)	Wm. Achterfeld
		<i>Alt.</i> : L. J. Thiele
Mayer, P. J. <i>a e</i>	Lancaster, Pa. (Mount Calvary)	<i>e</i>
Mennen, G. E.	Catawba Co., N. C. (St. John's; Bethel)	
Merz, A. G.	East St. Louis, Ill. (Trinity)	<i>e</i>
Morhart, C. C.	Cleveland, O. (Redeemer)	<i>e</i>
Muhly, H. C. <i>a e</i>	Elyria, O. (Grace)	J. P. Schmittgen
Oberschulte, F.	St. Paul, Minn. (Our Savior)	
Olsen, Harry E. <i>r</i>	Milwaukee, Wis. (Layton Park)	L. Pieplow
Paar, E. H. <i>a e</i>	Harrisburg, Pa. (Calvary)	<i>e</i>
Peters, W. D.	Asheville, N. C. (Emmanuel)	
Pfeiffer, J. F.	Boston, Mass. (Bethlehem)	<i>e</i>
Pieper, Th. <i>a e</i>	San Francisco, Cal. (Christ)	<i>re</i>
Prange, H. W.	Minneapolis, Minn. (Mt. Olive)	<i>e</i>
Rodgers, J. B.	Rader, Mo. (St. Paul's; Emmanuel)	
Roetling, P. T. <i>rae</i>	Violetville, Md. (Bethany)	<i>a</i>
Ruesskamp, C. E.	Detroit, Mich. (St. Mark's)	W. Burmester
Schlechte, A.	Ardmore, Ill. (Trinity)	Chas. Siegfried
Schlerf, K. G.	Chicago, Ill. (Bethany)	H. C. Koll
Schroeder, T. <i>r</i>	Detroit, Mich. (Mount Olive)	
Schuessler, G.	Chicago, Ill. (Redeemer)	F. W. Roepstorff
Schumm, F. C. G.	New York City (Redeemer)	<i>e</i>
Schuth, C. J.	Freeport, Ill. (Redeemer)	R. G. Landgraf
Schwankovsky, E. L.	Grand Rapids, Mich. (Hope)	
Sommer, M. S.	St. Louis, Mo. (Grace)	E. Engler
Sorge, Th.	Baltimore, Md. (Jackson Sq.)	<i>e</i>
Steinhoff, H. C.	Chicago, Ill. (St. Paul's)	Wm. C. Hinrichs
Tong, Alb. T.	Detroit, Mich. (Redeemer)	<i>e</i>
Wagner, L. M. <i>a e</i>	Gravelton, Mo. (Trinity)	<i>e</i>
Wahl, A. C. M.	Pittsburgh, Pa. (Grace)	
Walker, M.	Buffalo, N. Y. (Calvary)	J. M. Scheuermann
Weinlaeder, B. <i>a e</i>	Grantwood, N. J. (Trinity)	<i>e</i>
Wenchel, J. F.	Washington, D. C. (Christ)	<i>e</i>
Witte, J. H.	Cleveland, O. (Grace)	F. W. Stark
Yount, J. F.	Akron, O. (Concordia)	H. Dietz
(Vacant.)	Springdale, Ark. (Salem)	A. C. Mayer
(Vacant.)	Buck Valley, Pa. (St. Paul's; Zion)	J. F. Wenchel

PASTORS AND PROFESSORS (*Advisory*).

Auping, A. W. <i>a e</i>	Hassold, E. C. <i>r</i>	Long, R. C. <i>a e</i>
Becker, W. A. <i>a e</i>	Heinicke, M. J. <i>a</i>	Mueller, C. <i>a e</i>
Coyner, Martin	Henry, P. C. <i>a</i>	Oehlschlaeger, R. <i>a e</i>
Decker, F. <i>a</i>	Hilgendorf, R. <i>a</i>	Pannkoek, O. H. <i>a</i>
Engelbrecht, C. F. <i>a e</i>	Kenreich, H. C. H.	Schleede, K. <i>rae</i>
Gallmann, C. <i>a e</i>	Kleiner, H. <i>rae</i>	Smith, C. O. <i>a e</i>
Gallmann, H. <i>a e</i>	Kreyling, A. L. <i>le</i>	Stein, E. <i>rae</i>
Hahn, Theo. J. <i>a</i>	Labrenz, W. <i>rae</i>	Walz, Theo.

TEACHERS (*Advisory*).

Becker, L. H.	Ditmar, H. A.	Kowert, A. W.
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DOCTRINAL PAPER.

F. KROENCKE.

The Millennium.

Introduction. — The character and purpose of Christ's second coming.

1. *The Gospels and Epistles on the Lord's Return.* — The right use of Scripture. Christ's great prophecy. Other sayings of Christ and the word of the apostles.

2. *The Millennium of Rev. 20.* — Revelation, a symbolical book. The overthrow of Satan. The enthronement of saints. Christ's second coming.

3. *Old Testament Prophecy and the Second Advent.* — The millennialist's world-kingdom. Christ's kingdom of grace and salvation.

Conclusion. — The challenge of the hour.

Will our Lord and Savior Jesus Christ ever come again? The hypocrite, the unfaithful servant, answers, "Oh, my Lord delayeth His coming." The scoffer sarcastically inquires, "Where is the promise of His coming?" Indeed, some *Morning News* might have it: Yesternight the noted evolutionist, Dr. Scientific, delivered a stirring funeral oration, before a very large audience, over the remains of the Trinity, New Theology rendered the invocation, at the close of the meeting Christian Science and New Thought arose to testify, and the world pronounced — the benediction by its prolonged applause. However, a narcotic, more deadly to the sinner, is found in the pulpit program of the Nominal Church, which regularly serves its people the husks of sensationalism, with a thin religious sauce added.

But will Christ come? The true Church believes it, believes that, as He of old came, according to promise, to save His people from their sins, so, on the appointed day, He will come again, true to His word. Therefore, undaunted, it preaches the good old Gospel that sinners might be prepared to meet their Lord, even though multitudes do not heed, but only live to buy and sell, to eat and drink, and to make merry.

But, lo, upon the whirr of machinery, the bustle of the mart, and the chatter of society bursts the last great day. After all, He came, the Lord strong and mighty, the Lord God Omnipotent. He came, not locally conspicuous, above Jerusalem, — vain thought! — but as a flash of lightning¹⁾ universally visible,²⁾ as a thief un-announced,³⁾ suddenly, unexpectedly illuminating the heavens.

1) Matt. 24, 25—28.

2) Rev. 1, 7.

3) 1 Thess. 5, 2; 2 Pet. 3, 10.

There He is in the clouds above, personally, bodily visible; thus come in like manner as He ascended.⁴⁾ There He is, but not this time a helpless babe; this time the Son of Man with power and great glory,⁵⁾ the triumphant Lord of angels and of men.

He came indeed, and the world knew it. For as with the roar of a flood and the roll of thunder that great day broke in upon them, and fear shook them, and consternation paralyzed them, and confusion reigned supreme. Behold, Vanity Fair is turned upside down. Mr. Worldly Wise Man would now throw away his tricks and treachery; Mr. Fraternity Man would no longer boast of moral light; Mr. Money Love would cast away his tear-stained gold; Madam Bubble would be rid of her pleasures, lusts, and their endearments. Their gay old song, "We will heaven sell to buy a place in hell," is drowned in a veritable vortex of woe into which the fury of their remorse hurls them. Vanity Fair, a howling, frenzied mob! Yea, for all look on Him whom they had pierced and rejected. Behold, instead, Mr. Christian. Calm, as in a *Titanic* catastrophe, he lifts up his head. Indeed, for there at last is come his redemption.⁶⁾

But after all, why does the Lord come? Is there truly need of fear and of utter confusion? Perhaps He had come for His saints, and will grant a time of probation to the rest of mankind on earth. Nay! Nay! Far from it! Nor has He come, like some mighty ruler, to set up a world-kingdom at Jerusalem.

The sound of the trumpet is heard,⁷⁾ the voice of the Lord throughout the earth,⁸⁾ and the dead are raised, the dead, great and small, and the sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them.⁹⁾

They come, throngs of them, armies of them. They come from the east and the west, from the north and the south, from the continents and the isles of the seas, but each in their order, like mighty army corps¹⁰⁾; first, the resurrected saints and then the living saints, transformed, all caught up together in the clouds to meet the Lord in the air.¹¹⁾ They come rejoicing, like reapers from the harvest, like victors from the war, for they are going home.

And the wicked? Ah, they would not, but they must come. Like drunkards, reeling, they come, like the palsied, trembling, whilst the earth beneath is one terrible holocaust of fire.

Ask we why the Lord will come. Ask them; they know, and tremble. It is not the Lord's coronation and enthronization over a world empire, but — there He is, the Judge of the world, on the great white throne,¹²⁾ the throne of His glory.¹³⁾ The session of the

4) Acts 1, 11.

5) Matt. 24, 30.

6) Luke 17, 28.

7) Matt. 24, 31.

8) John 5, 28.

9) Rev. 20, 13.

10) 1 Cor. 15, 23.

11) 1 Thess. 4, 14—17.

12) Rev. 20, 11.

13) Matt. 25, 31.

Court is on. About His throne are gathered myriads of angels; before Him, myriads of men; on His right hand, His own who believed in Him; on His left, the unbelieving world.¹⁴⁾ The books are opened, the books in which are written the wicked deeds of men; and another book is opened, the book of life.¹⁵⁾

Then shall the King say unto them on his right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."¹⁶⁾ Then shall He say also unto them on the left hand, "Depart from Me, ye cursed, into everlasting fire."¹⁷⁾ And these went away into everlasting punishment, but the righteous into life eternal;¹⁸⁾ the wicked, condemned forever to fire never extinguishing;¹⁹⁾ the righteous, confirmed forever in bliss, at home at last, in the celestial city, the New Jerusalem.

Why would Christ, then, come? He comes not to set up, but to deliver up a kingdom, to present to the Father His bride, the Church, all glorious and perfect. "Blessed, indeed, are they which are called to the marriage-supper of the Lamb."

Such is the second coming of Christ. It is, in character, personal, bodily and universally visible, and furthermore its purpose is to condemn the wicked, and to deliver the elect, and take them to Himself in heaven. Nor does the second advent of Christ, as regards the element of time, cover a period of a thousand years. Instead, all events on the last great day, both the resurrection and the judgment, are continuous, unbroken acts of Christ.

Is this a fact or fancy, God's own truth or a satanic lie? Millennialists differ widely with us on this question. So, then, search the Scriptures, for they are they which testify concerning Christ and the second advent.

1. THE GOSPELS AND EPISTLES ON THE LORD'S RETURN.

The Right Use of Scripture. — The Bible is the most abused book in the world. A letter from the front, from "our boy" or the husband, is invariably accorded sane, honest, and reverent treatment. This message from the best of friends, our heavenly Father, however, is frequently given less consideration. In fact, there are some message-bearers, who, in transmitting the Word from the great Commander-in-chief to the forces, often in the front trench line of life's battle, most flagrantly insert here, erase there, and thus change its very meaning.²⁰⁾ Of course, that is no less than treason, and punishable by death and damnation.²¹⁾ Who commits this crime, and endangers the soul's salvation of multitudes? Alleged friends of the Bible professing faith in its inspiration, alias false prophets,

14) Matt. 25, 31—33.

15) Rev. 20, 12.

16) Matt. 25, 34.

17) Matt. 25, 41.

18) Matt. 25, 46.

19) Is. 66, 24.

20) 2 Pet. 1, 20.

21) Gal. 1, 8.

either intentional frauds²²⁾ or victims of spiritual pride, who substitute their fancies for the explicit Word of the Lord, their plan of the ages for His plan of salvation;²³⁾ eccentric theorists, who rather regale us with their dream of the time, manner, and circumstances — mere dramatic accompaniments — of the Christ's return than present the plain facts, the necessity for, and the results of, His final advent, as revealed in the Scriptures.²⁴⁾ In any case, whether the prophet purposely or unwittingly perverts its teachings, the consequences to the victim are always the same.

What shall we do about it? Search the Scriptures, and in our study of the book apply plain common sense. So, then, let us read our Bible as we would any other book, and understand it accordingly. Hence, our first law is —

1. Interpret literally, that is, accept the literal sense, the natural meaning of words and sentences, unless this would lead to doctrines contrary to the general teachings of Scripture. Thus the parable of the Good Samaritan²⁵⁾ means exactly what it says, and can have no other meaning. Likewise Christ's chief purpose in relating the remarkable story of the Rich Man and Lazarus²⁶⁾ is just as readily understood. He sketches the life of two men in the world, one centered in faith, the other in worldliness, and thereupon, in the life beyond the grave, their future abode, heaven and hell, respectively. According to *Millennial Dawn*, or the pet theory of Mr. C. T. Russell,²⁷⁾ in this "greatly misunderstood parable," Lazarus, poor, sick, dying, stands for the heathen world, at that time the great, strong, world-ruling Roman Empire. The rich man, great, respected, means the weak, despised Jewish nation; hell, the grave or "oblivion," and the five brethren, the ten tribes. Read the parable, inserting, however, for rich man, Jewish nation, for Lazarus, heathen world, etc., and note the folly of such a manufactured interpretation. His object? Among other things, to cast hell into "oblivion." That is also the extent of his interests in the Scriptural doctrine of the Day of Judgment. Consequently, in Matt. 24, 29 the sun, according to Russell's arbitrary method, is the Gospel-light of Jesus Christ; the moon, the Mosaic law; the stars, pulpit stars.²⁸⁾ And there are people who swallow such stones in preference to the bread Christ offers!

Furthermore, it is well to remember that, in order to arrive at the natural and true meaning of words and sentences, it will be necessary to consider the context, the connection, and carefully note what precedes and what follows. Otherwise passages torn out of their connection may be forced upon us as proof-texts in support of any

22) Matt. 7, 15.

23) Rom. 12, 16.

24) Jer. 23, 28—32; 2 Pet. 1, 16; 2 Tim. 4, 3, 4.

25) Luke 10, 30—35.

26) Luke 16, 19—31.

27) *Berean Bible Teachers' Manual*, p. 272.

28) *l. c.*, p. 216.

vagary. A notable instance of loose Scripture-citation on the mere strength of a similarity of words is found in the Bull *Unam Sanctam* of 1299, where the statement of the disciples, "Behold, here are two swords," and Christ's answer, "It is enough,"²⁹⁾ are cited as meaning that two swords, the spiritual and the material, are not too much, but enough, and that consequently both are in the power of the Church.

However, a large portion of Scripture abounds in types,³⁰⁾ figures of speech,³¹⁾ parables, and symbolical imagery.³²⁾ To interpret the portions manifestly figurative or pictorial as intended for literal statements would be absurd, or might result in doctrine contrary to the general teachings of Scripture. That fact brings us to our second law of Biblical interpretation, which is —

2. Interpret the figurative by the literal; in other words, consider all passages as figurative when the text itself evidently suggests a symbolical or pictorial meaning, and establish the true meaning of this figurative and more difficult passage by what is said in clear and literal texts on the same subject. That is the rule observed by Paul in Rom. 14, 10—12, where, after quoting a poetical passage from Is. 45, 23, about every knee bowing and every tongue confessing to God, he explains it as meaning that we shall all stand before the judgment-seat at last to be judged.³³⁾ Practically the whole Epistle to the Hebrews is devoted to a similar purpose in explaining the Hebrew system of worship with its types and shadows, its ritual and symbolism, in simple, plain, and literal language. Thus our Lord proceeds when interpreting the parable of the Sower and that of the Wheat and the Tares. The latter parable³⁴⁾ He explains as follows:³⁵⁾ "The field [figurative] is the world [literal]. The good seed are the children of the kingdom; the tares are the children of the Wicked One," etc. Similarly Daniel, asked to interpret Nebuchadnezzar's dream of the metallic image, tells him: "Thou, O king [literal], art this head of gold [figurative]." ³⁶⁾

It is principally here that millennial theorists violate Scripture. They understand a figurative passage as if it were intended for a literal statement, or explain it to suit their fancy, and then eccentrically proceed to interpret the many clear and literal statements of the Bible by one or several figurative texts. Thus, by such a flagrant violation of a simple and necessary law of interpretation, they seek to establish their dream of a millennium as well as the time, manner, and circumstances of Christ's second advent.

29) Luke 22, 38.

30) Col. 2, 17; Heb. 10, 1; Old Testament priesthood, Heb. 7—10.

31) Luke 13, 32.

32) Rev. 20, 1—8; Ezek. 37.

33) See also Gal. 4, 24.

34) Matt. 13, 24—30.

35) Vv. 36—43.

36) Dan. 2, 37, 38; see also chap. 7, 17.

After all, Scripture is its own best interpreter. Hence a sincere Bible-student will also consider as a decisive factor in his work the many parallel passages, or references to the same subject. Therefore a third canon of interpretation laid down in Scripture is this—

3. Interpret by the analogy of faith, or as stated by Paul:³⁷⁾ “Let us prophesy according to the analogy [Am. Rev. Ver.] of faith.” In other words, he says, let us always teach and preach in harmony with the analogy of faith, that is, with the uniform teaching of Scripture upon any subject. Peter, affirming the same law, says:³⁸⁾ “No prophecy of Scripture is of any private interpretation” (“special interpretation,” says the Am. Rev. Ver.). Hence, one dark text or even few such texts cannot be allowed to determine the meaning of many clear texts. Otherwise Joshua, for instance, could readily be made to teach that God never forgave sin.³⁹⁾ So right here let us raise a good, plain sign-post and inscribe thereon, ‘Beware of partial quoters of Scripture!’ Recall that the Tempter in the wilderness proved himself to be an adept at this method, and since that day has gathered a school of imitators about himself. Some there are who go dredging through Scripture in order to dazzle you by an array of texts into accepting their extravaganzas, on the supposition that they must be right because they name chapter and verse for their doctrine. It is manifestly dishonest and unscriptural to concoct a doctrine, and then go through Scripture in support of it. Remember Christ’s answer: “It is written again,”⁴⁰⁾ and turn to the uniform teaching of Scripture on the subject for light and guidance.

Sitting at the feet of Christ and His apostles, we shall view, not a futurist painting from some eccentric brain, but a sane, classic, and authentic description of the second advent and all circumstances connected herewith. Let the Word of Jesus be our “key” with which to unlock the truth.

Christ’s Great Prophecy.—Man dreamed, and there was born a hallucination. It is “scientifically” labeled millennium (Latin, *mille annum*, meaning one thousand years) or chiliad (Greek, meaning the same); hence, as a theory or system chiliasm or millennialism. The system which we desire to bring to the test of Scripture is briefly this: that the fleshly and sublunary state of man is not terminated with the second coming of Christ, but that then, with His glorified saints, the Redeemer will reign in person on the throne of David at Jerusalem, for a thousand years, over the restored Israel and a world of men yet in the flesh, eating and drinking, planting and building, marrying and giving in marriage, under this mysterious sway. In other words, noting merely the high points, the events involved are: a thousand-year reign of Christ on earth to begin

37) Rom. 12, 6.

39) Josh. 24, 19.

38) 2 Pet. 1, 20.

40) Matt. 4, 7.

at His second advent, at that time also a resurrection of saints alone, to reign with Him, and the restoration of the Jews to Palestine. Such, in brief, is the speculation, the illegitimate child of man's brain, that millenarians attempt to legitimize as a divine revelation, and therefore, with the effrontery of a charlatan, present to us as a creation of Christ's Word, a part of the family of doctrines born of Scripture. Does Christ teach a millennium?

If anywhere, we should reasonably expect to find the subject extensively treated by Him in His great prophecy on "the last things." However, it is not even alluded to in Matthew's comprehensive account of it,⁴¹⁾ nor in the parallel passages of Mark ⁴²⁾ and of Luke.⁴³⁾ Upon the request of His disciples for definite information on the last things,⁴⁴⁾ a request suggested to them by the Master's reference to the destruction of the Temple, He complies and unfolds before their eyes a panoramic view of the history of centuries,⁴⁵⁾ pointing out to them also mountain-top events: in the immediate foreground the great catastrophe overtaking Jerusalem,⁴⁶⁾ and in the distant future, at the time of His second coming, the tragic fact of the final judgment of the world,⁴⁷⁾ pleading finally for faith in the certain fulfilment of His Word.⁴⁸⁾ The subject-matter, then, divides into four distinct paragraphs: 1. vv. 4—14; 2. vv. 15—28; 3. vv. 29—31; 4. vv. 32—36.

In the first paragraph, or thought-group,⁴⁹⁾ we have before us general criteria or signs to be noted throughout all the stretch of centuries or during the New Testament time of grace from Christ's day forward to the end of all time.⁵⁰⁾ That herewith the New Testament time of grace is really covered from Christ's time forward to the very time of His second appearance, and that no room whatever is left for a millennium to begin at His second advent, is evident from the Redeemer's own word, which definitely marks the boundaries of the time.⁵¹⁾ He states, as to "the beginning of sorrows," that "all these things must come to pass, but the end is not yet," and then concludes this paragraph with the decisive utterance: "And then," after the world-wide Gospel-witness, "shall the end come." In "the beginning of sorrows" we discover an indefinite train of evils,⁵²⁾ that is, false Christs, wars and rumors of war, famines, pestilences, and earthquakes, all so many admonitions, "Beware, we have here no continuing city." Next we find enumerated, as occurring also during this period:⁵³⁾ persecution, apostasy, false doctrine, increase of lawlessness, and a world-wide preaching of the Gospel.

41) Chap. 24.

42) Chap. 13.

43) Chap. 21.

44) Matt. 24, 1—3.

45) Vv. 4—14.

46) Vv. 15—28.

47) Vv. 29—31.

48) Vv. 32—36.

49) Vv. 4—14.

50) Vv. 6. 8. 14.

51) Vv. 6. 8.

52) Vv. 6—8.

53) Vv. 9—14.

In the second paragraph⁵⁴⁾ we read of the destruction of Jerusalem and the Temple,⁵⁵⁾ of an unparalleled misery,⁵⁶⁾ slaughter of lives and dispersion of the Jews, as a result of the siege,⁵⁷⁾ inclusive of a strong plea to the disciples for speedy flight from the city at the approach of this tribulation, and also for caution against deception by false Christs. Luke significantly concludes concerning Jerusalem: "It shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled,"⁵⁸⁾ in other words, until the day of grace ends for the Gentiles.⁵⁹⁾ Accordingly, the millenarians here, "by simple, clear inference,"⁶⁰⁾ find a Jewish restoration taught, Jerusalem will now be restored to its former glory, a center of worship as under the Old Testament economy, with its typical priesthood and sacrifices; for "then," after the world-wide offer of the Gospel to the Gentiles, "shall the end come."⁶¹⁾ Moreover the dispensation of grace by means of types and shadows, as under the Old Testament, ended at the time of Christ's death when He "put away sins by the sacrifice of Himself,"⁶²⁾ and, in turn, the dispensation of grace then began, no longer merely prefigured, but now fully realized, or better, the Savior's promised kingdom of grace,⁶³⁾ the New Testament Church, then began, to be, of course, fully ushered in on the day of Pentecost. The Bible does not speak of a Jewish age and a Gentile age in the sense of world domination by Jew and Gentile, respectively. Not the millennium, but Christ stands in the center of revealed truth; not "a plan of ages," but a plan of salvation. Hence, everything must be harmonized with that plan ever in view.⁶⁴⁾

Note finally in this paragraph how solicitous Christ is about His disciples that they might never accept any theory concerning His visible presence on earth for any purpose whatsoever previous to the last great day. He cautions them — of course, at the time of the destruction of Jerusalem, but applicable to all times — against deception by false prophets who would insist on the private or local character⁶⁵⁾ of His second coming, confining it to some place on earth (to Jerusalem, for instance, per chiliasts). He for that reason, comparing this event with a flash of lightning, points out to them the sudden and universal visibility of His appearance for final judgment.⁶⁶⁾

54) Vv. 15—28.

55) V. 2; Luke 21, 20.

56) Matt. 24, 21.

57) Luke 21, 24.

58) Luke 21, 24.

59) Matt. 24, 14; Mark 16, 15; Rom. 11, 25; Acts 13, 46; Matt. 23, 37.

60) S. D. Gordon, in *Quiet Talks about the Lord's Return*, p. 53.

61) Matt. 24, 14.

62) Heb. 9, 25, 26; Matt. 27, 50, 51. With the rent veil the dispensation of grace by types ended.

63) Mark 9, 1; Acts 1, 3, 8.

64) See rule 3 of interpretation.

65) Matt. 24, 26.

66) Vv. 27, 28.

In the third paragraph⁶⁷⁾ we find predicted the signs preceding the Lord's return and the return itself. The signs "immediately after the tribulation of those days,"⁶⁸⁾ that is, from the tribulation attendant upon the destruction of Jerusalem forward to the end of time, and concomitant with those already enumerated,⁶⁹⁾ are, in particular, eclipses and astronomical disturbances, also the roaring voice of the elements, as heard in tornadoes and tidal waves, signs causing, in the main by the suddenness and the overwhelming force with which they overtake man, the pigmy, great and wide-spread consternation,⁷⁰⁾ and serving, in one instance, for sinners as monitors of an impending doom,⁷¹⁾ and in the other instance, for saints, as heralds of the dawn of a glorious eternity.⁷²⁾ "And then⁷³⁾ shall they see the Son of Man coming in the clouds of heaven with power and great glory." "They?" Who, accordingly, will witness His second coming, to Judgment?⁷⁴⁾ Not only the elect, glorified saints,⁷⁵⁾ but all the tribes of the earth, and these, also the tribes of Israel, will thereat mourn.⁷⁶⁾ If anywhere, we might reasonably expect to have Christ here at least give us definite information on earthly events which we in our minds were to associate with His advent, in particular on the restoration of Israel, in connection with His second appearance. As it is, the omniscient Redeemer is silent on this matter. He knows absolutely nothing about a millennium. Poor Jesus! He did not enjoy the advantages of a millennial Bible with copious references and marginal notes on the subject.

In the final paragraph⁷⁷⁾ the Redeemer insists on faith in the certain fulfilment of His prophecy on "the last things." In proof thereof He points the disciples to the unfolding signs of the times⁷⁸⁾ in the parable of the fig-tree, to the preservation of a distinctly Jewish race to the end of time, their non-assimilation by other races,⁷⁹⁾ and to the eternity of His Word.⁸⁰⁾ Note again that Jesus does not teach a restoration of Israel at the time of the fulfilment of this prophecy or at the time of the second advent, but, instead, teaches its passing, its cessation as a distinct people.⁸¹⁾ Neither here nor anywhere does He inform us that Jerusalem in Palestine is to be the religious metropolis of the world. Finally, Christ says: "But of that day and hour knoweth no man, no, not the angels of heaven,

67) Matt. 24, 29—31; Luke 21, 25—27.

68) Luke 21, 25. 26.

69) Matt. 24, 4—14.

70) Luke 21, 25.

71) Luke 21, 26.

72) Luke 21, 28.

73) Matt. 24, 30. 31; Luke 21, 27.

74) Matt. 25, 31. 32. 46.

75) Matt. 24, 31.

76) Luther: *heulen*; French Prot. Bible: *les tribus . . . se lamenteront en se frappant la poitrine*; Matt. 24, 30; Rev. 6, 15—17.

77) Matt. 24, 32—36.

78) Vv. 32. 33.

79) V. 34.

80) V. 35.

81) Vv. 34. 35.

but My Father only,"⁸²⁾ and so administers a "solar plexus" to all time-setters.

Now let us also draw a simple, clear inference from all the evidence in the case before the jury of a sane mind. "Who so readeth, let him understand."⁸³⁾ Christ has not prepared a place in all this great prophecy for the dream-child millennium. He has shut the door upon it,⁸⁴⁾ and in spite of its frantic cry for admission declares, "Verily I say unto you, I know you not." The Master having spoken, choose ye now whom ye will follow; the millennialist or Christ, a fiction or the "sure Word."⁸⁵⁾ Your verdict, if unprejudiced, will and must be: "Jesus was not a chiliast. I am not a chiliast."

Lest it appear that undue and unwarranted prominence is given to Christ's great prophecy, and so the very error of millennialists committed who interpret all Scripture in the light of one chapter (Rev. 20), let us also consult the many parallel passages on the subject found in other sayings of Christ throughout the Gospels as well as those in the epistles of Paul and the other apostles, and thus discover whether we are actually in harmony with Scripture.

Other Sayings of Christ and the Word of the Apostles. — We shall, after further scrutiny of Scripture, discover that a millennium is an utter impossibility, a millennium in which the fleshly state of man, instead of fully coming to an end at Christ's advent, continues thereafter; or, to be more definite, a millennium with an upper and lower department, a millennium with one portion of God's people in glory, the risen and changed saints, and another portion left below for a thousand years in their mortal bodies, subject to all the imperfections of the life of faith and the state of grace.

We ask ourselves: 1. Is the Church, the communion of true believers, absolutely and numerically complete or incomplete at the Lord's return? 2. Does the work of the ministry, the preaching of the Gospel and the administration of the Sacraments, the intercession of Christ, and the work of the Spirit for saving purposes cease at, or continue beyond, the second advent? 3. Is the whole Church of God to be simultaneously present, in the glory of the resurrection, with Jesus at His appearing, or some only at that time and some much later, perhaps even a thousand years later? 4. Are all the wicked at the same time and along with the righteous to rise from the dead, or be "made alive," at the coming of Christ? 5. Will the righteous and the wicked be judged together, and both at the Lord's return? 6. Is there, then, also to be a universal conflagration, and will "the heavens and the earth that are now," being dissolved by fire, give place to "new heavens and a new earth" without any admixture of sin?

82) V. 36.

84) Rev. 3, 7b; Matt. 25, 12.

83) Matt. 24, 15.

85) 2 Pet. 1, 19.

If Scripture answers these questions in the affirmative, then the millennium is an utter impossibility, a nonentity. Let us therefore inquire:—

1. Is the whole elect and ransomed Church absolutely and numerically complete when Christ comes? There is no evidence in Scripture to the contrary, but a wealth of proof affirming it. Take an example or two almost at random:—

1 Cor. 15, 22, 23. Who is to be made alive? "They that are Christ's at His coming." The burden of the sublime chapter (chap. 15) is the resurrection of believers in general, of them "that are Christ's," who is called the second Adam. After stating: "As in Adam all die, even so in Christ shall all be made alive," the Apostle continues: "But every man in his order; Christ the first-fruits; afterwards they that are Christ's at His coming"; first the Head and then all those in union with Him, the whole offspring of the second Adam; not a mere fractional part, but the full harvest of them.

2 Thess. 1, 10: "He shall come to be admired in *all* them *that believe* . . . in that day." Jude 24; Col. 1, 22; 1 Thess. 3, 13.

As in head-line type, it is announced on the pages of the New Testament that the Church will be complete at Christ's coming. Hence, not at that time nor at any time thereafter will the Redeemer reign on earth over any believers left beneath in their mortal bodies, over a converted Israel or a converted Gentile world. Hence, the millennium is an utter impossibility and a nonentity.

2. Does the work of the ministry, the preaching of the Gospel and the administration of the Sacraments, the intercession of Christ, and the work of the Spirit for saving purposes, cease at, or continue beyond, the second advent? Since this building of divine grace, the elect and ransomed Church, is completed when Christ comes, the scaffolding will then also be cleared away; in other words, the agencies and instrumentalities will no longer be needed for the conversion of sinners. Though chiliasts maintain that soul-saving is to go on after the second appearing, Scriptures declare the contrary. They insist that the work of the ministry, the preaching of the Gospel, and the administration of the Sacraments for saving purposes, shall then cease.

Matt. 28, 18—20: "Lo, I am with you alway, even unto the end of the world"; that is, Christ's mediatorial power and presence⁸⁶) (for the discharge of the work of the ministry, its work of baptizing, teaching, and training of disciples) is assured only up to the time of the second coming. The work and office ends when its commission ends. There will, moreover, be no further need for soul-saving, since all to be brought in by the means of grace shall then have been saved.

86) Matt. 18, 20; John 15, 5.

1 Cor. 11, 26: "Till He come." Till then and no longer are we to show forth the Lord's death, or confess our faith in His meritorious death, by eating "this bread" and drinking "this cup."

Likewise, the intercession of Christ and the work of the Spirit for the conversion of sinners and the perfecting of saints shall then cease.

Heb. 9, 12. 24—28: "Once . . . hath He appeared to put away sin by the sacrifice of Himself." "By His own blood He entered in once into the holy place, . . . into heaven itself, now to appear in the presence of God for us." "And unto them that look for Him shall He appear the second time *without sin*, unto salvation." We have here a first and last appearing of Christ, and also an intermediate appearing, which occupies the whole intervening period, and carries into effect the mediatorial work of the first appearing, and thus prepares the way for the second appearing. Naturally, with the second advent, the appearing of our High Priest in God's presence for us, or His intercession, is done, and hence also is salvation done.

Thus also, since the Spirit's mission and work, His work of conversion, is procured through Christ's sacerdotal intercession,⁸⁷⁾ the one must terminate with the other at His second coming. It does so, since there is no need for it thereafter, the Church being complete, millennialists to the contrary notwithstanding. Hence, the millennium in which soul-saving is to continue after Christ's second advent is an utter impossibility and a nonentity.

3. Is the whole Church of God to be simultaneously present, in the glory of the resurrection, with Jesus at His appearing?

Those of the believers in their graves at Christ's appearing will be raised from the dead and, immediately thereafter,⁸⁸⁾ those of the believers on earth at that time will be transformed (1 Cor. 15, 51—53), and thus both classes, the whole Church of God, be simultaneously present, in the glory of the resurrection, when the Lord comes. We are at this time solely interested in the simultaneous appearance, in the glory of the resurrection, of the whole number of true believers, the whole Church of God. Let us therefore recur to the passage, the most comprehensive on the subject in Scripture, which already taught us the completeness of the Church at the Lord's return.

1 Cor. 15, 20—23. Note that Adam and Christ are spoken of as heads of parties, and that the point of comparison is the connection which each as head sustains to their respective constituents. As the wages of Adam's sin is death, so the merited reward of Christ's righteousness is life. As the *death*—in soul and body—of all those that stood in Adam had "passed upon all men, in that all have

87) John 14, 16. 17. 26; Titus 3, 5. 6.

88) 1 Thess. 4, 14—17.

sinned,"⁸⁹) so the *life* — in body as well as soul — of all those that are Christ's, the life which He secured, must infallibly, "pass upon them all," the whole representative company, "in that all of them are made the righteousness of God in Him." Hence also the two expressions, "they that are Christ's" and "all in Christ made alive," are not only undeniably identical, but denote the whole company represented in Christ, the second Adam, the "Mediator of the new covenant." Consequently all believers in Christ, the whole Church of God, are to be "made alive," either by resurrection or transformation, and thus pass from mortality to immortality at the second coming. Not some at the beginning and some perhaps at the end of the millennium, as chiliasts will have it, but all absolutely, numerically, at once, shall be "made alive," at His appearance. Hence, the millennium is an utter impossibility and a nonentity.

In addition, there might be adduced John 6, 39. 40 and John 17, 9. 24. Note the contrast in the latter between "the world" and "them that have been given to Christ by the Father," as one undivided company.

4. Are all the wicked at the same time and along with the righteous to rise from the dead, or be "made alive," at the coming of Christ? Scripture again is confirmatory of the question. In fact, one is impressed, at the outset, with the amount of evidence offered. The following passages are decisive: —

John 5, 28. 29. Note, in these verses from the Redeemer's lips, that "the hour is coming," the resurrection-hour, "*in the which* all that are in the graves shall hear His voice, and shall come forth." Can a plainer statement of the simultaneousness of the resurrection of both classes, the righteous and the wicked, be conceived? How often is the voice of the Son of Man to be heard before all shall be gathered before Him? There is but one, and that a simultaneous resurrection of both classes.⁹⁰)

1 Cor. 15, 51. 52; 1 Thess. 4, 16. Do you here read that "the shout" is to be prolonged for a thousand years, or that a trumpet blast is to be kept up all that time? Are we told that it will sound twice, once before the millennium, to raise the righteous, and again a thousand years thereafter, to raise the wicked? Though the simultaneous resurrection of the righteous and the wicked is clearly brought out in these passages, yet chiliasts would force them to predict absurdities. Hence, their false doctrine of a millennium is nothing but an utter impossibility and a nonentity.

⁸⁹) Rom. 5, 12.

⁹⁰) See Dan. 12, 2. "Scripture sometimes puts 'many' for 'all,' as when it is said to Abraham: 'I have made thee a father of many nations'; while in another place it is said, 'In thy seed shall all the nations be blessed.'"

5. Will the righteous and the wicked be judged together, and both at the Lord's return? Numerous passages — among the plainest in Scripture — teach that the judgment cannot be separated into two periods, distant from each other by the space of a thousand years, because it is one continuous, unbroken divine transaction, by which the whole human family is brought before one and the same tribunal. Also, we learn that Christ's judgment on the great day cannot be understood to mean a kingly government, or a continuous, a thousand-year day of judgment,⁹¹⁾ or the infliction of temporal punishments involving the temporal destruction of large numbers of His enemies, but that, instead, it is ever an eternal judgment, and in its essence a judicial trial of individual persons in which "the secrets of the heart" are brought out, weighed and decided upon forever. For proof of this truth read the following passages: —

Matt. 10, 32, 33; Mark 8, 38. One class is acknowledged and the other disowned at the same time, that is, "when He cometh in the glory of the Father with His holy angels."⁹²⁾

Matt. 16, 24—27: "*And then He shall reward every man according to his works,*" both classes and of all ages.

Matt. 7, 21—23. "Not every one . . . shall enter into the kingdom of heaven; but he that doeth the will of My Father." "Many will say to Me *in that day*," etc. "And then will I profess unto them, I never knew you; depart from Me," etc. When does the admission and exclusion take place? Both at once, "in that day," not a thousand years apart.

In Matt. 25, 10—12 Christ again plainly tells us that He will take judicial account of the treatment accorded Him at the hands of men, of every age and of both classes, and "according to their works" determine the weal and woe of *all together*.⁹³⁾

Matt. 25, 31—46: "When the Son of Man shall come in His glory," etc. "And before Him shall be gathered all nations," etc. "Then shall the King say to them on His right hand, Come, ye blessed," etc. "Then shall He say unto them at His left hand, Depart from Me, ye cursed," etc. "And these shall go away into everlasting punishment, but the righteous into life eternal." Millenarians reduce this solemn scene — one continuous transaction — to the level of judgments against living nations or confederacies of evil.⁹⁴⁾ However, in no plainer language could Scripture convey the truth of

91) W. E. Blackstone, *Jesus Is Coming*, p. 104; C. T. Russell, *Ber. B. Teachers' Manual*, p. 220.

92) Rev. 21, 7, 8; 22, 12—15.

93) Matt. 25, 14—30.

94) *Scofield Bible*, p. 1036; C. T. Russell, *Ber. B. Teachers' Manual*, p. 220.

a simultaneous judgment of the righteous and the wicked, of all nations: mankind universal and undivided.⁹⁵⁾

Matt. 13, 30, 38—43: "Let both [tares and wheat] grow together until the harvest," etc. "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend," etc. "And shall cast them into a furnace of fire," etc. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Note, first, that both classes are judged at the very time of Christ's coming; next, that not only are the tares gathered at the same "harvest time" with the wheat, but the tares are gathered and burned first.⁹⁶⁾ Hence, the gathering and burning of these, at the time of the harvest, represents the judgment of the whole of the wicked, the living and the dead, at the time of Christ's coming. "And *then*," and not till then, "shall the righteous shine forth," etc.

Furthermore, in 2 Tim. 4, 1 the Spirit of God directs our attention to a judgment of "the quick and the dead," not "the quick" at His appearing and "the dead" a thousand years thereafter, but "the quick and the dead" together "at His appearing and His kingdom"; in Acts 17, 31 to a judgment of "the world" on an appointed "day"; in Rom. 2, 5—16, to "the day of wrath and the revelation of the righteous judgment of God" as "the day when God will judge the secrets of men."⁹⁷⁾ Hence, a millennium with a partial judgment of living nations at Christ's advent, and another judgment a thousand years thereafter, is, in the face of this overwhelming evidence from Scripture to the contrary, an utter impossibility and a nonentity.

6. Will there be a universal conflagration at the coming of Christ, and will then also "the heavens and the earth that are now," being dissolved by fire, give place to "new heavens and a new earth" without any admixture of sin? If this be true, a millennium at the second advent is again utterly inconceivable. The theory of a millennium upon this our globe, without a world-wide dissolution by fire, cannot survive the acceptance of the following passage in its plain and obvious sense.

2 Pet. 3, 7, 10—13: "But the heavens and the earth . . . are . . . reserved unto fire against the Day of Judgment and perdition of ungodly men," etc. "But the day of the Lord . . . *in the which* the heavens shall pass away," etc. "The earth also . . . shall be burned up," etc. "Nevertheless we . . . look for new heavens and a new earth, wherein dwelleth righteousness." The conflagration

95) See Matt. 28, 19; Mark 16, 15, where the term "all nations" applies also to mankind in general.

96) So also in Matt. 25, 46.

97) See also 2 Cor. 5, 9—11; in particular, 1 Cor. 4, 5; 2 Thess. 1, 6—10.

and the second advent, accordingly, are contemporaneous. Furthermore, the conflagration is not limited⁹⁸⁾ and local,⁹⁹⁾ but all-consuming¹⁰⁰⁾ and universal. Finally, not a partial righteousness (with an ungodly remnant surviving the conflagration), but an absolutely pure righteousness, shall then exist in the new earth.¹⁰¹⁾

You cannot harmonize a thousand-year reign of Christ on earth, to begin at the second advent, over men living in part as glorified saints in an upper sphere and in part as mortal sinners in a lower sphere; you cannot harmonize this millennial theory, or any such additional fancies and fallacies, with the outstanding fact in Scripture before you that the second advent and the universal conflagration are contemporaneous. Hence, the millennium must be and is an utter impossibility and a nonentity.

Having critically searched the infallible Word, that of our omniscient King as well as that of His divinely inspired apostles, for light on this subject, and yet having not found one plain utterance favoring a millennium, but, instead, a wealth of evidence to the contrary, what will you subscribe to? Speculation or Scripture? What school of interpretation align with? The one based on speculative or on Scriptural ground? With our fathers in the faith we reject the opinion that a millennium is taught in the Scriptures, and believe that its acceptance is subversive of the Word of Christ and that of His apostles. May the chiliast guide his ship of faith by the millennium as his "pole-star,"¹⁰²⁾ he must be, he is, at sea, in the dark. We, however, live in the day; our guide, on the sure way to salvation and glory, is the Sun of Righteousness, Christ Jesus.

2. THE MILLENNIUM OF REV. 20.

Revelation, a Symbolical Book.—Jesus did not speak of a millennium. Paul and the other apostles do not mention it. On what, then, is this doctrine reared? On one passage in the Bible. And this single utterance on which millennialism is built is not even a clear, readily understood statement, as the wide divergence of scholarly opinion in its interpretation amply testifies. Where, moreover, do we find the passage in question? In Revelation, the most symbolical and allegorical book of the Bible. What, then, shall we do about it? Throw "Revelation" overboard? Indeed not. Shall we, merely because of their allegorical character, hurl Milton's *Paradise Lost* or Bunyan's *Pilgrim's Progress* from their pedestal of immortal fame in classic literature? For one thing, Revelation

98) To the surface of the earth only.

99) As if only Roman earth about the Mediterranean Sea, or papal Babylon.

100) The very body of the globe.

101) Matt. 3, 12; 13, 30.

102) W. E. Blackstone, *Jesus Is Coming*, p. 35.

is as little as these a phantasmagorical aberration of a literary mind, and, even more so, a masterpiece of literary composition. It abounds in visions which for sublimity of thought, boldness of conception, and startling contrasts in light and shadow have never been surpassed by the genius of man. Above all things, we believe it to be a divinely inspired book of the Bible. For that very reason Revelation, the allegory of allegories, is entitled to more reverent treatment than is accorded *Pilgrim's Progress*, also an allegory. It is certainly not to be read as is a set of precepts, the Ten Commandments, or as is a treatise on mathematics or a history of actual events, all of which are to be understood exactly as written. It must be interpreted, not as these, literally, but, like every allegory, figuratively, and furthermore in harmony with Scripture.¹⁰³⁾ This all millennialists fail to do. Undaunted, these literalists identify yesterday events¹⁰⁴⁾ with some visions in Revelation, to-morrow to find their dead-sure correspondence exploded and themselves, to the disparagement of the Scriptures, the laughing-stock of scoffers. Above all, by their false interpretation, they run counter to Scripture, and thus stand forth as false prophets.

Chapter 20 of the Book of Revelation.—Revelation may, on account of strong resemblances between them, be termed an expansion of Christ's great prophecy in the Gospels. More so than there, however, is Christ here the one central figure, rising ever and again before our eyes in all the sweep of centuries: the victorious Lord and the exalted King ever coming and ever conquering; ever coming through the Word and triumphing over all His enemies, sin and Satan, the pagan world and the papal system. Indeed, there is unity and progress of thought throughout the divine allegory, thought not reiterative, but cumulative in its construction, thought sublime, divine. But more than all that, there is everywhere inspiring consolation that forces the Church, on her knees, mayhap, in prayer in the fact of the great and awful pagan and papal power, to leap ever anew to her feet, wield the sword of the Spirit, and shout in triumph over another victory this majestic paean: "Alleluia, the Lord God Omnipotent," through the Gospel He "reigneth!" Yea, though spiritual Israel may be passing through all the wilderness experiences of centuries amidst a devil-ridden world, there is with her in the Word as in the cloud by day and the pillar of fire by night her Christ and King, and there is, assured by Him to all faithful Joshuas and Calebs, the glorious land of Canaan with its celestial city, the New Jerusalem.

103) See rules 2 and 3 of interpretation.

104) See Theo. Graebner, *Prophecy and War*, pp. 25—27; pp. 49—65; pp. 81—83.

This, then, is the theme of John's symphony, the burden of "the Revelation of Jesus Christ, of things which must shortly come to pass, signified," that is, shown by signs, "to John"—the age-long struggle between two leaders, Christ and the devil, between Christ's truth and the devil's lies, as well as between their respective parties, the world and the Church, but with Christ ever in the ascendant, the Gospel ever triumphant, and, in consequence, the Church ever flourishing anew.

In what period of the history of this Church are we living? Two events will help us to locate our time: one event recorded in 2 Thess.¹⁰⁵⁾ and Rev. 19,¹⁰⁶⁾ the fall of Antichrist, the very event which was brought about by Luther's reformation of the Church, and the other event, found in Matt. 24,¹⁰⁷⁾ world-wide Gospel-preaching previous to the final judgment, the judgment which is depicted in Rev. 20, 11—15. Hence, we are living in the very era described in Rev. 20. Indeed, for you and I are enjoying the blessings of the Gospel in America as no people ever did before in the history of the world, Luther and those of his day and succeeding days in Europe included, blessings temporal and spiritual, which are due solely to the power and progress of the Gospel. Also distant peoples in foreign lands and on the isles of the seas have been and are still gathering about the Gospel.

But, you may say, no provision is made in this analysis of the chapter for a personal, visible, thousand-year reign of Christ on earth with resurrected saints. It is not there. Nevertheless, you may add, one thousand years are spoken of in the text. True. However, the question is not whether the expression "thousand years" is found in the text, but whether the personal, visible reign of Christ with resurrected saints over a converted Israel is taught. Since, as we shall see, there is not a vestige of the latter in the passage before us, it is immaterial as to whether "one thousand years" represent, taken literally, so many calendar years or, interpreted figuratively, an indefinite duration of time. To accept the phrase in the latter sense is unquestionably more reasonable. Note, first, that the term occurs in a chapter replete with figurative language;¹⁰⁸⁾ furthermore, that the Apostle John does not elsewhere in Revelation use numbers as exact measures of time and space.¹⁰⁹⁾ Hence, to say the least, we are obliged to find on the strength of such evidence that "thousand

105) 2 Thess. 2, 2—8. 106) Rev. 19, 11—21. 107) Matt. 24, 14.

108) Such as angel, chain, key, all symbolizing power and authority; also casting into a bottomless pit and setting a seal, signifying the overthrow and defeat of Satan.

109) Thus, ten days, Rev. 2, 10; forty-two months, Rev. 13, 5; three and one-half days, Rev. 11, 9; one thousand two hundred and sixty days, Rev. 11, 3; twelve thousand furlongs, Rev. 21, 16; etc.

years" points us to an indefinite period of time. Nevertheless, our real task is to discover whether in Rev. 20 there be a millennium or not. Let us to that end examine the four paragraphs, or thought-groups, into which the chapter naturally divides: vv. 1—3 and 7—10, on the overthrow of Satan; vv. 4—6, on the enthronement of saints; vv. 11—15, on Christ's second coming.

The Overthrow of Satan.—A millennium predicates a total cessation of satanic influence on earth for a thousand years. That is not, though millenarians so assume, to be found in Rev. 20, 1—3. 7. In fact, the whole teaching of Scripture contradicts such a heresy.

1 John 3, 8—10. Mankind here divides into two great classes, in those who sin, and those who sin not; the one designated as "children of the devil," or those who are "of the devil"; the other as the "children of God," those who are "born of God," or who are "of God." Furthermore, we read: "He that committeth sin is of the devil, for the devil sinneth from the beginning." In other words, every sinning child of Adam is not only the seed of the old Serpent, but is actuated by him in all the sin which he cherishes and commits. Consequently, sin and Satan are inseparable companions. He is bound up with the fallen state of man, and will be until the very Day of Judgment. But has not Christ delivered us from the power of the devil?

Heb. 2, 14. 15. It is one thing, by Christ's substitutionary death, to be legally delivered, or emancipated, from the power of death, the devil's legal right to demand our eternal punishment for obedience to his will. It is quite another thing, through saving faith in Christ's death, to accept this deliverance, and hence no longer to be in bondage to the fear of death. And yet, though in the regenerate the tyranny of both, sin and Satan, is destroyed, the partial power of both with its many inseparable evils remains in the regenerate till death.¹¹⁰ It is therefore utterly impossible to separate the depravity of the human nature from the agency of "its father, the devil." Hence, a cessation of satanic influence previous to the final judgment is only another chiliastic dream.

But what, then, is meant by the binding of Satan? The Apocalypse is the best interpreter of itself, since it has its own way of representing both Satan's power and the loss of that power. In Rev. 2, 13 it is said of Pergamos that "Satan's seat," or throne, "was there." In other words, through his influence over a powerful party, in part persecutors, in part false teachers,¹¹¹ he there opposed the Gospel. Consequently, the unseating or dethroning of Satan at, or his banishment from, Pergamos cannot mean the total cessation of his influence in that city, but only the destruction of his party.

In Rev. 12, 7—12 — the passage which, according to the general

110) Rom. 6, 15—25.

111) Rev. 2, 13—15.

voice of Protestant interpreters, symbolically treats of the fall of paganism and the Christianization of the Roman Empire—the great conflict between Michael, or Christ, and the dragon, that is, the devil, is depicted, a conflict for the possession of “place in heaven,” the high places of the empire and the influence that goes with it. What is the result of the clash between the two leaders and their parties? Satan could no longer wield the empire as a terrible engine against the Church. The “heaven” of the vision (the high places of the empire) is lost. Instead, Satan is “cast out into the earth, and his angels”—his party in the war for paganism—“are cast out with him”; henceforth, wherever possible on “the earth,” or in the lower places, among the masses, to preserve paganism for opposition to the Gospel.

Does the casting out of heaven and finding no place in the heaven of the vision mean the total absence of satanic influence in those high places? Nay, only this: Satan lost his party; and though there were still children of the devil in high places, yet nobody would any longer publicly support his pagan cause. How did Christ and His formerly weak party win its way to “strength” and “power,” or bring about Satan’s expulsion? “They,” the Christians, “overcame him by the blood of the Lamb, and by the word of their testimonies; and they loved not their lives unto the death.” The Gospel, in the persons of its adherents, or rather, Christ in His people, triumphed over paganism, over Satan in his heathen tools. So, then, this is the symbol: “The great dragon was cast out”; and this, the plain, Scriptural explanation of the symbol: “They,” the Church, “overcame him by the blood of the Lamb.”

In chap. 13 of Revelation¹¹²⁾ we find the same empire in possession of the dragon, only in another form. The devil this time a Christian would be, to destroy Christianity. He first dechristianizes Christianity and the Church, and then, with all the strength of the empire, in connection with its ecclesiastical chief of the seven hills, wages war¹¹³⁾ against “the saints of the Most High,” opponents of the soul-destroying system of Popery. Again we have Christ, the Lamb, and His army of “called and chosen and faithful” soldiers,¹¹⁴⁾ the “undefiled” party,¹¹⁵⁾ both represented as coming out of heaven on war horses,¹¹⁶⁾ go forth to battle with the confederate enemies. Again it is a battle between Christ’s truth and the devil’s lies, in the persons of their respective adherents among men.¹¹⁷⁾ Again the devil’s party, the beast, or “Antichrist,” is taken and goes whence it came—to hell.¹¹⁸⁾ Now this question: In what way alone can retribution be meted out to public bodies, such as “the beast” is, a vast

112) In fact, chap. 13, 14. 17—19.

113) Rev. 13, 7.

114) Rev. 17, 14.

115) Rev. 14, 4.

116) Rev. 19, 11. 14.

117) Rev. 19, 13. 19.

118) Rev. 19, 20.

organized confederacy? The papal system, the dragon's antichristian party, was taken and consigned to hell, that is, it was routed and laid low by the Gospel of the Lord in the mouth of His faithful servants,¹¹⁹⁾ of Luther and his coworkers. How, also, are we ever to understand the songs of triumph over a glorious issue in Revelation, such as this song: "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her?"¹²⁰⁾ Though the apostles and prophets never personally opposed, or themselves were ill-treated by, the papal system denoted by "her," they nevertheless were avenged on this "Babylon," for flagrant abuse of their doctrine, in the persons of their successors. Their doctrine, the Word of Christ, as confessed by Luther and his coworkers, triumphed over papal error and falsehood. This is the sense also in which we are to understand such sayings as these: "Alleluia, for the Lord God Omnipotent reigneth," that is, His cause and His Gospel are triumphant.

What, hence, is meant in Rev. 20 by this symbolical ceasing, binding, casting into a pit, and setting a seal? It is certainly not a cessation of Satan's influence upon earth so long as mortal sinners dwell upon it, but the repression of the powers of darkness. Satan shall not, during the thousand-year period of time, be allowed to form a public party in opposition to Christ, and thus persecute and waste the kingdom of God or the company of true believers. But why not? He shall during this period "deceive the nations no more," that is, not delude them so generally as in the past by means of his deceptions: ignorance, superstition, and idolatry. Instead, truth, the Gospel, will be heard in all the world and triumph. In what way will this restraint of Satan be effected? Not, as millennialists will have it, by any personal manifestation of Christ and the display of miraculous power,¹²¹⁾ but by means of the Gospel, its dissemination by the Church. Thus were the pagan world and papal Babylon, the followers of Satan, overcome.¹²²⁾ In this manner Satan is restrained at all times. What, therefore, does the Redeemer say upon the return of the seventy from healing the sick, casting out devils, and preaching the kingdom of God? This: "I beheld Satan as lightning fall from heaven" (of course, not literally or locally, but) from power.¹²³⁾ It is a fact, as Luther puts it in his immortal Reformation hymn covering this contest between Christ and the devil: "He's judged; the deed is done; one little word can fell him."

Such is the overthrow of Satan by Christ through His Word in all the thousand-year period. But the sun of this bright day is destined to set some time preceding the end of the world. Satan

119) Rev. 14, 6—8.

120) Rev. 18, 20.

121) S. D. Gordon, *Quiet Talks about Our Lord's Return*, p. 156.

122) Rev. 12, 11; 14, 6. 7.

123) Luke 10, 18.

will again be loosed for a little season (Rev. 20, 7—10). There will be a final struggle between the seed of the woman and the seed of the serpent. In the light of the era studied this loosing of Satan is readily understood. For a little season, little in comparison to the preceding millennial period, Satan will again “deceive the nations,” and hence, as before, by means of false prophets and ungodly men,¹²⁴ and thus, through a new apostasy, make a fresh attempt against the Church of God on earth, “the camp of the saints and the beloved city.”¹²⁵ He will gather a mighty party,¹²⁶ the nations that are in the four quarters of the earth, or the nations over the whole extent of the earth,¹²⁷ designated¹²⁸ as “Gog and Magog,” one-time enemies of Israel.¹²⁹ However, also over this host, the final enemy of the Church, the Lord will triumph, this time not by means of the Gospel, but by the stern sentence of the law, by irrevocable, retributive justice. The devil — not merely his party — will this time be cast into hell.

The Enthronement of Saints.—In the light of the overthrow of Satan, his restraint, for a thousand-year period, by the preaching of the Gospel and its consequent triumph, we also readily understand the expression “the resurrection of saints” (vv. 4—6).

This is the passage millenarians claim for the seat of their doctrine of a visible reign of Christ on earth with resurrected saints for a thousand years. As a matter of fact a literal resurrection of the righteous one thousand years before the wicked is not announced here nor anywhere in Scripture.¹³⁰ On the contrary, everywhere in Scripture we are taught the simultaneous presentation of the whole human race in resurrection-state at Christ's second coming. If, then, the passage, as chiliasts insist, teaches a limited resurrection, and that, of the righteous alone, it is at variance with every passage of Scripture treating of the resurrection and glory of the saints.¹³¹ Let us, however, examine the text itself.

1. Above all things, we find here, as in the previous study of the chapter, two definite classes, one having “part in the first resurrection,” and the other being under “the power of the second

124) Matt. 24, 24; 2 Pet. 3, 3, 4; Luke 17, 26—30; 18, 8.

125) Terms once under the affairs of Israel a reality, now under the Gospel only figures.

126) Rev. 20, 8.

127) Compare Job 1, 19; Ezek. 43, 20.

128) Ezek. 38 and 39.

129) A term employed figuratively, exactly as we use the word “a Tartar” or an Indian.

130) See for passages under simultaneous resurrection.

131) Note Matt. 25, 46: “but the righteous unto life eternal”; John 5, 28, 29: “they that have done good unto the resurrection of life”; 1 Cor. 15, 23: “they that are Christ's at His coming”; 2 Thess. 1, 10; 10, 2, 1.

death.”¹³²⁾ Consequently, if the phrase “first resurrection” means a literal, bodily resurrection, all the myriads of men peopling the earth during this era would have to be classed as being under the “power of the second death,” consigned to hell. Of course, this is an utter absurdity. Also for this reason the phrase “first resurrection” must, to make sense, be taken figuratively, and hence denote the *character* of the era, as one of prevailing *spiritual life* — always the earnest and pledge of life everlasting. Naturally, on such as possess this life of faith in Christ “the second death hath no power”; they cannot “be hurt of the second death.”

“The first resurrection,” a figurative resurrection, is evidently so designated in contradistinction to the second resurrection, a literal resurrection.¹³³⁾ It will not avail chiliasts to say that, if one resurrection in this chapter is to be understood figuratively, so must the other. Scripture frequently distinguishes, by the terms “first” and “second,” subjects which are in some respects only similar, so that we might not mistake one for the other.¹³⁴⁾ It would also be superfluous to declare those having part in a bodily resurrection “blessed and holy.” If, on the other hand, these be only figuratively raised by faith from spiritual death to spiritual life, the terms “blessed and holy” convey a consolatory assurance of exemption from the second death and reception of “the crown of life.”

2. Again, there is no sense in saying that “the life and reign with Christ” will last only a “thousand years.” That would be contrary to Scripture, which depicts the life in the glorified state as not limited and broken, but unbroken and eternal.¹³⁵⁾ If, therefore, this expression, a thousand-year life and reign with Christ, must be understood literally, as all millenarians claim, then we have here a life and reign with Christ that terminates with the thousand years, thereupon to give place to another period, the “little season.” It is certainly absurd to insist that a literal resurrection of the Church of God, which according to Scripture is ever to be with her Lord, is here taught. It only makes sense and is in full accord with Scripture to consider the phrase “first resurrection” as “life from the dead,”¹³⁶⁾ hence, in the figurative sense with which Scripture has made us so familiar.

3. Furthermore, if we would say that the entire Church of God, risen from their graves, is to be understood as “living and reigning with Christ a thousand years,” we would only find ourselves in another dilemma. What, in that event, about the other, or wicked

132) Rev. 20, 6.

133) Rev. 20, 11—15.

134) V. 6, “second death,” with which the “first resurrection” is contrasted; second birth, an allegory, John 3, 4.

135) 1 Thess. 4, 17: “So shall we ever be with the Lord.”

136) Rom. 11, 15; John 5, 25; Col. 2, 12; Col. 3. 1.

party, called "the rest of the dead," who "*lived not again until the thousand years were finished*"? Would it not be absurd to expect these to "*live again in the same bodily sense when the thousand years are finished*"? Of course, we read of no bodily resurrection at the expiration of this period, but, instead, that "*Satan shall be loosed out of his prison.*" At the end of the thousand-year period we have not a bodily resurrection of the wicked, but a raising and gathering of a wicked host.

Now, consider the resurrection of both classes figuratively, and hence as expressing the triumph of one and the repression of the other, with the temporary revival of the defeated party, under the desperate leadership of the old Serpent, before the final destruction of his kingdom. We thereby at once avoid all the absurdities of the literalist, and are as well in entire harmony with Scripture. Thus we have in this vision a double representation of both parties, the party of "the Serpent" and the party "of the woman's Seed," that have been struggling for the mastery ever since the Fall.

This double representation of both parties is first brought out nakedly and then symbolically. At the end of the 19th chapter¹³⁷⁾ a marked distinction is made between the doom of "the beast" and "the false prophet," and that of "the rest." The former go to "the lake of fire," not to reappear; the latter are merely "*slain with the sword from the mouth of Christ.*" These reappear in our chapter¹³⁸⁾ under the old name "the rest of the dead"; dead, that is, spiritually dead, dead in respect to their cause. In this sense they "*live not again*" (after being "*slain with the sword from Christ's mouth*") "*until the thousand years are finished.*" Where, now, is the other party, so long held down? We have it in the host that "*lived and reigned with Christ.*"

Next, this same state, the revival or recovery of Christ's cause¹³⁹⁾ in consequence of the repression of Satan,¹⁴⁰⁾ which under Popery was well-nigh dead, is represented symbolically as a resurrection of the martyrs under both the pagan and the papal systems. Thus (v. 4) we first have a general description of the vision. "And I saw thrones, and they sat upon them," and thereupon a detailed description of one company of martyrs slain under pagan persecutions,¹⁴¹⁾ and still another company of martyrs, slain under papal tyranny.¹⁴²⁾

137) Rev. 19, 20, 21.

138) Rev. 20, 5. See also Is. 26, 14; Eph. 2, 1; 1 Tim. 5, 6.

139) Such was Ezekiel's vision of dry bones, Ezek. 37, 1—14.

140) Rev. 20, 1—3.

141) "And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God." See Rev. 6, 9—11.

142) "The souls which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." See also Rev. 13, 15.

Finally, in the last clause, we read: "And they lived and reigned with Christ a thousand years." Hence, we have here a *visional* resurrection, a resuscitation of martyrs in the persons of their successors, martyred saints, returned to life, as it were, in the new witnesses for truth, a revival of the old spirit and zeal for Gospel-preaching as evidenced in the Reformation and the activity of the Church. Moreover, this figurative resurrection of witnesses for the truth is a familiar idea of Scripture.¹⁴³⁾ As we read concerning the return of a prodigal: "He was dead and is alive again," and concerning conversion: "You hath He quickened, who were dead in trespasses and sins,"¹⁴⁴⁾ so we read concerning the Church: "The dead men shall live."¹⁴⁵⁾

4. Finally, what is meant by the "judgment" that was given unto the slain martyrs? If understood figuratively, it resolves itself into sense. The first company of martyrs slain under paganism sought judgment of the Lord upon their cause in these words: "How long, O Lord, dost Thou not judge and avenge our blood on them that dwell on the earth?"¹⁴⁶⁾ Was their petition heard, and did they obtain judgment? We read in our chapter (v. 4): "I saw judgment given unto them," the martyred companies. Consequently, the Lord fulfilled His pledge, and "judged and avenged their blood on them that dwell on the earth." Of course, there was no literal, personal judging or such an avenging blood of the martyrs, say, on Nero or Gregory XIII, but, figuratively speaking, they were granted judgment on the cause that slew them. So, then, the slain martyrs live and reign in triumph with Christ at length in the persons of their successors.¹⁴⁷⁾ Exactly as Elijah is represented as living in John the Baptist,¹⁴⁸⁾ or Sodom, Egypt, and Babylon as returned to life in Rome,¹⁴⁹⁾ so the ancient martyrs are represented as living in the Christians of the thousand-year period, as professing unto the Gospel and demonstrating the former zeal and fortitude.

Is this, then (Rev. 20, 4—6), the seat of the doctrine of a resurrection of the righteous one thousand years before the wicked? Not so you could notice it. There is, in fact, no utterance to that effect in the chapter. On the contrary, the Divine Spirit presents in a sublime allegory the most glorious era of the Gospel in New Testament times, when thousands, nay, myriads of men are raised from spiritual death to spiritual life, the life lived by faith in the Redeemer, and

143) Compare Rev. 11, 11; Ezek. 37, 12—14; Hos. 6, 2.

144) Eph. 2, 1.

145) Is. 26, 19. Pope Adrian's Brief to the Diet at Nuremberg, in 1523: "The heretics Huss and Jerome are now alive again in the person of Martin Luther."

146) Rev. 6, 10.

147) Rev. 18, 20; 19, 2.

148) Matt. 11, 14; 17, 12; Luke 1, 17.

149) Rev. 11, 8; 16, 19; 17, 5; 18, 2, 21.

when in them, in the life they live and in the spirit to do and die for Christ, the ancient martyrs appear, as it were, returned to earth, peopling and possessing it, and triumphing over the arch-enemy, enthroned indeed as "priests of God and Christ."

Christ's Second Coming.—However, the most crushing blow dealt the vain expectation of a prior resurrection of the righteous is found in the final paragraph of the chapter, vv. 11—15. There, if language ever expressed it, there, in words than which there are none more definite and comprehensive throughout Scripture, is taught the doctrine of a simultaneous and universal resurrection as well as judgment of both classes, the righteous and the wicked. Millennialists would draw a line through "dead, great and small," and substitute "the rest of the dead," the wicked. Nevertheless, there it is—and it will not erase: "the dead, small and great," the whole human race,¹⁵⁰ stand before God, their Judge. There it is: "And the sea gave up the dead which were in it," both classes. There it is: "Death and hell delivered up the dead which were in them," all its victims, so that mortality ceased.

Millennialists would also regard the final judgment as a mere supplement to a former judgment, that of the righteous. Nevertheless, there it is: "They"—the dead, small and great—"were judged every man according to their works." The wicked "were judged out of those things which were written in the books, according to their works," according to the record of evil works inscribed in the books of divine omniscience,¹⁵¹ and "cast into the lake of fire." On the other hand, all whose names were found listed in the book of life passed through judgment into life, into a "new heaven and a new earth." If anything on the strength of such explicit language can be true, this certainly is true: millennialism is an utter impossibility and a nonentity.

3. OLD TESTAMENT PROPHECY AND THE SECOND ADVENT.

The Millennialist's World-kingdom.—The false doctrine of the Millennium has no place in all the New Testament. Will, then, in view of the divine inspiration of Scripture and the consequent harmony of all its parts, the Old Testament prophecy prove the real basis for this doctrine? So say chiliasts, and forthwith appropriate the larger volume of Messianic prophecy as predicting the second coming of Christ, in particular the millennial kingdom.¹⁵²

150) Compare Rev. 11, 18; 19, 5, where the phrase "great and small" is also used in the sense of all.

151) Ps. 139, 16.

152) By them called "the kingdom of heaven" or "the kingdom of Christ." Even prophecies unmistakably pointing to the first advent are so interpreted. Thus in Num. 24, 17, "a star out of Jacob" is said to refer

Indeed, all the precious prophecies describing the New Testament Church, Christ's Kingdom of Grace, are so applied to a coming millennial dispensation, and lock, stock, and barrel futurized. In fact, alone with the second advent as "key" are the prophetic portions of the Old Testament supposed to open and be properly and fully understood. In the light of such "adventism," chiliasts unfold the Old Testament and find as follows:—

1. The proper kingdom and reign of Christ are yet to come, and the millennium is its period. 2. Having come the second time before that era, and taken possession of the throne of David in Jerusalem, He will reign there in person for a thousand years. 3. He will there so reign, with His risen and changed saints, over the restored and converted Jews in their own land, and through them over the whole Gentile world. 4. Souls will be converted and gathered into the kingdom by the personal manifestation of Christ.¹⁵³⁾ Old Testament ceremonial law is to be reestablished, with Jerusalem the world-center of worship, its temple rebuilt,¹⁵⁴⁾ and its priesthood and bloody sacrifices all in place.¹⁵⁵⁾

It is certainly not a mere coincidence, but due to a common tendency to literalize and materialize everything relating to Messiah's kingdom, that finds both, the millennialist and the Jew, stand largely on the same ground in their opposition to the Scriptural doctrine of the kingdom. For instance, both alike say (though, of course, the Jew does not accept Christ as the Messiah of His future kingdom): The kingdom is yet to come; Jesus does not now occupy the throne of the kingdom; the prophecies concerning Messiah's kingdom are yet unfulfilled.

But, after all, how is such a millennial program possible, a program involving the Judaization of the world? Is the Christian religion actually to be replaced by a kind of glorified Judaism? Ere a diagnosis of this aberration be made, let us grant "accredited students of prophecy" the floor. We shall then be better able to recognize the symptoms of their trouble and prescribe the remedy. Says C. I. Scofield: "Kingdom of heaven signifies the Messianic earth rule of Jesus Christ, the Son of David. . . . The kingdom to

to the first coming of the Messiah, "a scepter out of Israel" to His second coming. (A. C. Gaebelein, *Harmony of the Prophetic Word*, p. 28.) Thus also Ps. 24, 7—10 (see same volume, p. 172), as well as Zech. 9, 9 (same volume, p. 184), both treating of Christ's first advent, are so misapplied.

153) Also by the judgments on the antichristian nations (accordingly, by means of the Law and not of the Gospel) and a pentecostal effusion of the Spirit.

154) The restoration will also include an Israelitish supremacy over all the nations of the earth, with Jerusalem the world metropolis.

155) Memorial, however, not typical as formerly.

be set up after the return of the King in glory.”¹⁵⁶) Similarly W. E. Blackstone: “His coming in His kingdom and His coming in glory are synonymous, and both are yet future.”¹⁵⁷) He also maintains: “It was in the future when the thief cried, ‘Lord, remember me when Thou comest into Thy kingdom.’”¹⁵⁸) A. C. Gaebelein will add: “What kingdom was it which our Lord offered Israel? It was the kingdom which He promised to Israel in the Old Testament, a *literal kingdom*, which has for its seat Jerusalem; the throne of David established in it and upon this throne, ruling, a son of David. That kingdom is promised to extend from Jerusalem over the whole earth. It has not been abandoned by Israel’s unbelief, but only *postponed*. Its coming is connected with the return of our Lord as Son of Man in glory. The outcome of ignoring the true meaning of the kingdom of the heavens . . . has been a constant mixing up of promises which relate to the coming kingdom age and to this present age. There is in Christendom the continual talking of ‘building up the kingdom,’ and ‘working for the kingdom,’ . . . which is unscriptural. Christendom aims at having a kingdom without the King.”¹⁵⁹) Geo. D. Watson insists: “Bible-students who get the Church age and the Kingdom age confounded as being one and the same thing, are never able to understand the Scriptures on the second coming of the Lord.”¹⁶⁰) This is emphasized by C. I. Scofield in the following words: “The first thing we need to remember, and always to remember, when we are studying the prophetic picture of the kingdom, is that it is not in any sense whatsoever a picture of the Church.” On that account he speaks of “the interregnum between crucifixion and the second coming of Christ.” He adds: “The kingdom is yet future. We still pray, ‘Thy kingdom come.’”¹⁶¹) To the millennialist Christ, our ascended King, is not now, nor ever has been, on any throne of His own, and henceforth is King as yet in no proper sense of the term; our Redeemer, in his opinion, is in the mean time occupying only another’s throne, swaying another’s scepter, and wielding another’s power, until at His second coming He will set up His own thousand-year kingdom on earth.

You will now understand why C. I. Scofield cannot find the New Testament Church portrayed in any Messianic Psalm, but, literally interpreting, of course, can say, as, for instance, of Psalm 72: “The Psalm as a whole forms a complete vision of Messiah’s [millen-

156) See note to Matt. 3, 2, p. 996 of his Bible.

157) *Jesus Is Coming*, p. 138.

158) *l. c.*, p. 85.

159) *Harmony of the Prophetic Word*, pp. 160, 161.

160) “The Second Supper with Jesus,” *God’s Revivalist and Bible Advocate*, May 2, 1918.

161) Report of the Prophetic Conference of 1914, pp. 43, 44.

nial] kingdom, so far as the Old Testament revelation extended." 162) You will now also appreciate the sensational dispensational disquisition on the Book of Jonah by A. C. Gaebelein. It is given in the author's own words in abbreviated form. By the way, he claims Joseph, David, Daniel, the prophets, etc., as types of Israel. Notice this symptom to millennialize everything. "The Book of Jonah, in the middle of the Bible, may be called the heart of the Bible. With it stands and falls the whole scheme of the Gospel. Jonah is a type of Israel. The whole history of the seed of Abraham, past, present, and future, is contained in a nutshell in that book."

"Jonah is sent by Jehovah to preach at Nineveh. So . . . salvation is of the Jews. Jonah is disobedient. So Israel became an apostate people. Trouble soon comes to Jonah. Thus with the Jews. Jonah is cast overboard. All is typical of the Jew being cast away. The men in Jonah's ship (with the waters calm) offered a sacrifice to the Lord. By their [the Jews'] fall salvation has come to the Gentiles. Jonah is preserved . . . in the belly of a sea-monster. The Jew is likewise in his grave among the nations. Jonah was not digested. The Jew is still a Jew. Assimilation has failed. Jonah cried to God. The Jew also will repent. God made the fish vomit out Jonah. He that scattered Israel will gather them again. Jonah is sent the second time, and he follows the command. So Israel is yet to fulfil its grandest mission. Their King, our coming Lord, will commission them again. The whole city of Nineveh repented after hearing the *apostate*, the *punished*, and the *restored* Jew preach. The masses will be saved [that is, in the Kingdom age], and the world converted through the preaching of the Jews." 163)

In S. D. Gordon's opinion, "the Jew is to be back in his own land, the temple is to be rebuilt, the old routine of daily sacrifices being offered. And so any movement among the Jews toward nationalization [he refers to the Zionist movement] becomes of intensest interest." 164)

You will by this time be well-nigh ready for anything. Accordingly, hear C. T. Russell assert: "God has not yet by any means exhausted His power for the world's conversion. Nay, more: He has not *even attempted* the world's conversion. . . . The only hope is in the intervention of supernatural power, and just such a change is what God has promised in and through Christ's millennial kingdom." 165) That you might not class the above a Russellite specialty, hear also W. E. Blackstone in this connection: "How will man be saved during the millennium? Jesus is coming again, and it is

162) His millennial Bible, p. 633.

163) Report of the Prophetic Conference of 1914, pp. 193—195.

164) *Quiet Talks about Our Lord's Return*, p. 181.

165) *Studies in the Scriptures*, Vol. 1, p. 95; Vol. 4, p. 311.

just as consistent that we shall receive an addition to the revealed Word of God when He comes as it was when He came before. . . . Premillennialists look for the main accomplishment under Christ Himself . . . and with different instrumentalities." ¹⁶⁶⁾ Also C. I. Scofield would have it: "The kingdom is to be established by power, not by persuasion." ¹⁶⁷⁾

Why this radical one-sidedness of modern Adventism in its conception of the "kingdom"? It insists on the literal interpretation of Old Testament prophecy. West, for instance, says: "The Church does not understand the present age, nor its relation to the coming age. . . . And this blindness will continue until the false systems of interpretation . . . are rejected. . . . It is [otherwise] impossible to understand either . . . the position of our present age, Israel's place in history, the difference between the kingdom and the Church, or the time of Christ's appearing." ¹⁶⁸⁾

Christ's Kingdom of Grace and Salvation. — "The accredited students of prophecy" having had the floor, the question now before us is, *Why* all this confusion in their circles? It is due, not merely to a literal interpretation of Messianic prophecy, but, primarily, to a misconception of the doctrine of the Church, or the Redeemer's Kingdom of Grace, especially of the period and nature of this kingdom.

Observing how chiliasts by a literal construction of Old Testament prophecy attempt to harmonize its contents and chart and divide it into dispensations and ages, one would frequently think the Bible was intended either to be an almanac of the centuries or a dream-book for the telling of fortunes. Aside from that, their literalism makes the prophets at times talk nonsense.¹⁶⁹⁾ Undoubtedly, Solomon in our day, upon reading a millennial harmony of the prophetic word, would exclaim: "Literality of literalities, — all is literality!" But worse than all that, millennialists, by their literal construction of Messianic prophecy, contradict and deny the Scriptural doctrine concerning Christ's Kingdom of Grace and salvation.

We believe, teach, and confess, 1) that Christ's proper kingdom is already in being,¹⁷⁰⁾ and not future, and that therefore the expres-

166) *Jesus Is Coming*, p. 114. 167) His millennial Bible, p. 977.

168) Cited in *Studies in Recent Adventism* by Henry C. Sheldon, p. 57.

169) Is. 11, 7; Zech. 14, 4, 21; Joel 3, 7; Ezek. 44, 9.

170) In fact, during the time of the old covenant, as now the new, the Church, or kingdom, existed, only in another form, of types and shadows then, of realities now. Christ, the Mediator, was then, as now, its Administrator and Head. Sins were then forgiven on credit of Christ's death, whereas now they are forgiven on the merit of it; and men were then, as now, saved by faith in Christ, through the operation of the Divine Spirit. Before as well as after His ascension Christ was mediatorial

sions, "the kingdom of heaven" and the New Testament Church, the company of true believers, are identical terms; 2) that this kingdom, a Kingdom of Grace, will, as to its nature, continue unchanged to the final Judgment,¹⁷¹⁾ and not dissolve itself into a material kingdom and reign of Christ over mortal men, Jew and Gentile, on earth; 3) that souls are converted and gathered into the kingdom solely by that means of grace and never by a display of force; 4) that the Old Testament ceremonial law has been abolished forever.

Why was Christ rejected by the Jews? Because of their unbelief. True. But what was their argument for His rejection? He was not the sort of King they thought they had good reason from the prophecies to look for; nor was the kingdom which He announced, and of which He claimed to be the Sovereign, such as they had imagined the ancient prophets had foretold. In other words, because of their literal interpretation of the word of the prophets, due to a false conception of King and kingdom, or better, due to unbelief, they slew their Christ as a blasphemous impostor. It was done. But, lo! by that accursed death which they had imagined to be the end of all the claims of the King, the very foundation of the kingdom He had announced was laid. What, on that account, was the burden of all the recorded addresses of the apostles held before Jewish audiences? Just this, that their countrymen had misunderstood the prophets, and consequently had mistaken the nature of the predicted kingdom; that the kingdom was now in being, and was not a kingdom of the world, but a kingdom of grace and salvation.

So, then, to the word of the apostles for the truth concerning the kingdom, their addresses found in the Acts and their statements recorded in the epistles.

1. The apostles teach that the kingdom is already in being, or that Christ even now sits upon the throne of David, and reigns in His kingdom, the New Testament Church.

Acts 2, 29—36. "Men and brethren," says Peter, "let me freely speak unto you of the patriarch David. Being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins He would *raise up Christ to sit on his* [David's] *throne*, He, seeing this before, spake of the resurrection of Christ. This *Jesus hath God raised up*, whereof we all are witnesses. Therefore, *being* by the right hand of God *exalted*, and having received of the Father

King, always actually, and, since His ascension to the right hand of power, formally so recognized. The Divine Spirit was always present in the Word and hence given, always actually; now, since Pentecost, formally.

171) Thereafter, of course, it will continue as the Kingdom of Glory, "the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1, 11), "the kingdom of Christ and of God" (Eph. 5, 5).

the promise of the Holy Ghost, He hath shed forth this. *Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ.*"

If words ever expressed it, here it is: the divine promise to David of a successor to his throne in the person of Messiah has been fulfilled. To what does Peter point in proof thereof? To His resurrection and exaltation to the right hand of God. What, in particular, proves the reality of Christ's exaltation? The effusion of the Holy Ghost, the first exercise of regal authority from the throne of David. What, hence, is Peter's conclusion? "Therefore God hath made that same Jesus both Lord and Christ." Consequently, His present exaltation was His proper lordship and royalty, as Messiah. But why is Peter so anxious to have all Israel know this assuredly? Because they had not recognized Jesus of Nazareth as the predicted Messiah and King of the Jews. If once this veil could be removed from the Jewish mind, they would believe and be saved.

Exactly so with the millennialist. If once he will believe the simple, definite word of Peter concerning the accomplished exaltation of Christ to David's throne, his millennium vanishes; the kingdom and reign of Christ on earth predicted in the Old Testament is identified with the New Testament Church; and the promises of the restoration of Israel and of an ingathering of Gentiles is equivalent, in New Testament terms, to the conversion and salvation of souls.

This one passage from Peter's famous Pentecostal sermon suffices to establish the truth that Messiah, the Prince, now sits enthroned on high, "both Lord" to rule and "Christ" to save. To look and long for a millennium, a phantom, is useless. The reality is here.

Zech. 6, 12, 13: "Behold the man whose name is The Branch, and He shall grow up out of His place, and He shall build the temple of the Lord; . . . and He shall sit and rule upon His throne, and He shall be a Priest upon His throne."

Who will not, after comparing Peter's sermon with Zechariah's majestic prediction, readily grant that the apostle perfectly understood his Old Testament, and that he did not fail correctly to translate the prophetic word of Zechariah into good New Testament language? Indeed, we need not hasten to revise the Apostolic Creed, so as to have it read: sitting for a time on the Father's throne; from thence He shall come to sit for a thousand years on the throne of David at Jerusalem, thereafter to come again to judge the quick and the dead. Observe, in addition, that, according to Zechariah, Christ on His throne executes at once the office of Priest and King. Exactly, as the New Testament expresses it, the reign of Jesus is a priestly, a mediatorial, and a saving rule. The kingdom was never intended to be material, but solely spiritual in character. What prophet, at any rate, ever said that, after an interregnum, Christ

would return like some Alexander to establish a kingdom of material force?

Rev. 3, 7; "These things saith He that is holy, He that is true, He that hath the *key of David*, He that openeth, and no man shutteth; and shutteth, and no man openeth," etc. (Compare with Is. 22, 22.) Does not the Redeemer Himself here claim to possess David's key to his house, the king's house, the Church of the living God? Does He not, having the key, and therewith, as by means of the Word, opening and closing, or admitting and rejecting, act as regal administrator? Does He, then, not Himself identify His present sway over the Church with the Davidical rule? Hence the kingdom is come and not future.

Is. 9, 6, 7: "Of whom speaketh the prophet this?" Of Jesus, for He is the Son given us and the Prince of Peace — peace, certainly, secured by the blood of the cross, not by the power of His might. Moreover, "the government shall be *upon His shoulder*"; in other words, the administrator or supreme ruler will be, and now in our day is, our Jesus, the Prince of Peace, *par excellence*. He is now sitting upon the throne of David,¹⁷²⁾ or, what is the same, reigning over the kingdom, which is nothing else than the New Testament Church.

2. The apostle teaches that the kingdom, as to its nature, will continue unchanged till the final judgment; and hence will not dissolve itself into a material kingdom and reign of Christ on earth.

Acts 3, 13—15: "The God of our Fathers hath *glorified His Son* Jesus; whom ye delivered up. . . . Ye killed the Prince of Life, whom God hath raised up from the dead, whereof we are witnesses."

How was Christ glorified by the Father? He was raised up and enthroned in the heavens. What, now, is the nature of His rule? To dispense, not things material, but spiritual, above all, life. Nor is that all Peter would impress upon the people, who stood gazing on Him after His miracle on the lame man, at the gate of the Temple. Hear all of his address.

Acts 3, 19—21. "Repent ye therefore," Peter continues, "and *be converted, that your sins may be blotted out*, when the times of refreshing¹⁷³⁾ shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

This is the order denoted by the apostle: first, repentance and conversion, and thereupon shall follow seasons of refreshing. Such

172) Not literally, of course, nor locally, at Jerusalem.

173) "that so seasons of refreshing," etc. Am. Rev. Ver.

is the call and such the promised blessing during all the acceptable year of the Lord and—mark it—before and up to the day of vengeance. (Luke 4, 15—21 compared with Is. 61, 1. 2.) But what next, what succeeds these seasons of refreshing and grace? The times of restitution and restoration of all things, the very burden of prophecy. Hence, till then Christ is not to come,—so long as souls are to be gathered into the fold by repentance and conversion,¹⁷⁴⁾ so long as the kingdom of heaven is incomplete. When, however, all of God's people have been brought in by regenerating grace, when the Church, the whole company of true believers, is complete, then the restitution or restoration is an accomplished fact, then comes the end. Hence, the Kingdom of Grace remains unchanged till the final judgment.

Compare also Ps. 110 with Acts 2, 34—36. Read also Heb. 10, 12. 13 and 1 Cor. 15, 24—26. Till when will Christ's mediatorial kingdom continue? Till *all* enemies shall have been put under His feet, till all opposing power shall have been put down and even death cease; also, on the other hand, till the whole number of believers shall have been brought in: then, certainly, the Kingdom of Grace shall end; then Christ shall present His people—His dead saints, summoned from their graves, His living ones changed in the twinkling of an eye, all of them about Him—as a glorious Church, "having no spot or wrinkle or any such thing"; then He can say to the Father, "Behold, I and the children which Thou hast given Me"¹⁷⁵⁾; then, finally, the Kingdom of Grace will be transformed, but not into a kingdom of material force, instead, into the Kingdom of Glory; then, indeed, it will be the "kingdom of Christ and God," "the everlasting kingdom of our Lord and Savior Jesus Christ."

3. The apostle teaches that souls are converted by the means of grace and not by a display of force, and thus all believers, whether Jew or Gentile, gathered into the kingdom.

We first appeal to the Master, Jesus Christ, in proof of our position.

Matt. 28, 18—20. The commission to preach the Gospel and administer the Sacraments, wherewith to save souls, ends with Christ's second advent. However, up to this time the Gospel and the Sacraments, and no other means, are to be employed in saving souls. Hence, also, a world-wide conversion of Jew or Gentile after this event is nothing but a mere millennial fancy.

Acts 4, 23—29. What had been foretold by the mouth of David? The very thing the apostles were experiencing, opposition and persecution. With what, however, do they purpose to meet the threatenings of the chief priests and elders? With force? Nay, but with the

174) See also Acts 3, 26.

175) Heb. 2, 13; John 17, 22.

Word, plus boldness in its proclamation, and, as heretofore, patient endurance of any consequences resulting therefrom. To which of David's Psalms are their thoughts directed? To one whose chief theme is *the throne and kingdom of Messiah*, the Second Psalm. Though millennialists claim it to be unfulfilled, it is here applied to the present reign of Jesus. The proper kingdom of Christ, then, according to the Second Psalm, is now in existence, and moreover administered, not from a poor throne at Jerusalem, but from the very heavens. Thus similarly such Messianic psalms as Ps. 45, 72, and 110 speak of the present reign of grace under Christ, and not of some future millennial world-kingdom.

Acts 5, 29—31: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. *Him hath God exalted* with His right hand to be Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." For this purpose Christ is Prince to communicate "repentance to Israel and forgiveness," not vain earthly glory, not passing power, not evanescent world-supremacy.¹⁷⁶⁾

Is. 9, 7. Isaiah was evidently not a millennialist; he does not even suggest that physical force be expended in the administration and for the increase or expansion of the kingdom. "The zeal of the Lord" — His redeeming love — "will perform this," not any manifestation of power, such as we may witness at the courts of temporal kings and potentates.

Rom. 11, 26. No promise of a conversion of all Israel or a national restoration, irrespective of faith, is here made. We indeed read, "*And so all Israel shall be saved.*" Note, however, that the apostle does not say, "and then," but, "And so all Israel shall be saved." Moreover, Paul had declared in the preceding verse (25): "I would not, brethren, that ye should be ignorant of this mystery . . . that *blindness in part* is happened to Israel," and furthermore had said that this condition would prevail "until the fulness of the Gentiles be come in," or the full quota of believers among them be brought in. Hence, "so," after the deduction of these unbelievers, all true Israel, every true son of Abraham,¹⁷⁷⁾ shall be saved. After all, a national conversion and restoration of Israel is only a millennial fancy. See also 1 Thess. 2, 15, 16; Is. 6, 9—13; 10, 21, 22, compared with Rom. 11, 5; Jer. 15, 1—11. Though Israel be cast out and scattered abroad among the nations for their sins, "it shall be well with thy remnant." The true believers will always be preserved and saved. Compare Ezek. 20, 40 with v. 38 of the same chapter. All the house of Israel is to be restored minus the rebellious unbelievers. Hence, all of God's elect among Israel, certainly none else, shall be

176) Luke 17, 20, 21; John 18, 36.

177) Gal. 3, 7.

gathered into the New Testament Church. Deut. 4, 27—30. Hear Christ Himself on this question in Matt. 13, 14. 15; Matt. 8, 11. 12.

Likewise all Gentiles, but all such only as are the children of God, are gathered about their King, or come to Jerusalem and to Zion. Compare Is. 49, 12; 60, 3—6 with John 11, 51. 52. Christ is a cosmopolitan Deliverer. Accordingly, to both Jew and Gentile this applies: "Believe on the Lord Jesus Christ, and thou shalt be saved."¹⁷⁸ In no other way than by the way and door of Jesus Christ can man enter into the kingdom.

4. The apostle teaches that the ceremonial law of the Old Testament has been abolished forever, and that hence neither temple-worship at Jerusalem, nor priesthood, nor sacrifices shall again be revived.

Eph. 2, 14. 15. 19. Are both Jew and Gentile one in Christ? Indeed, for the "wall of partition" between Jew and Gentile has been broken down, never to be rebuilt. "Even the law of commandments contained in ordinances" is abolished; the ceremonial sacredness of places, persons, times, and vessels, all typical institutions and observances, is done away with, never to be renewed. John 4, 21—23. Jerusalem the center of worship? Christ Himself declared that during all New Testament time men shall worship God in any place. Heb. 12, 22. 23. Not a local or literal city or city-quarter are here referred to, but the Church of Jesus Christ, the only Zion and Jerusalem, that will ever in any religious sense exist upon earth. See also Is. 52; Gal. 5, 2—4. No spiritual value assuredly attaches to circumcision in our day.

Heb. 3, 6—13. The New Testament covenant is final and irreversible. Therefore Ezek. 16, 61. "Not by thy [Israel's] covenant," then administered, but by another covenant the Gentiles, or sisters, of Israel, shall be joined to the then future kingdom of grace. The ceremonial law was buried with Christ in His grave, never to be resurrected, but, instead, to make room for the more glorious ministrations of the New Testament.

A world-kingdom under Christ as its supreme Ruler, with Jerusalem the political as well as religious metropolis, is not a Bible-story, but pure fiction, a romance from the pen of millennialists, suggested by a literal construction of Old Testament prophecy. Chiliasts would, indeed, millennialize a large part of the Old Testament, desecrate this volume, and tear out the very heart of it, its true spiritual value, and leave us the dry husks of dead literalism. God forbid that we should permit such highway robbery! We find that even in the New Testament believers are designated as a royal priesthood,¹⁷⁹ and are said as priests to partake of the altar,¹⁸⁰ and as priests to offer up spiritual sacrifices, either of

178) Acts 16, 31.

179) 1 Pet. 2, 5. 9.

180) Heb. 13, 10; 1 Cor. 10, 16. 21.

praise¹⁸¹) and good works,¹⁸²) or of themselves in life or death.¹⁸³) Therefore, we shall similarly read the prophets wherever they refer, in Old Testament phraseology, to the Messianic kingdom of the New Testament, and thus read them aright in harmony with Scripture. We shall remember that, in his day, the prophet spoke of deliverance from sin (as from an enemy of Israel), of the exaltation of Messiah, of the prosperity and glory of the New Testament Church, and, in general, of New Testament spiritualities in Old Testament terms, the only way in which he could intelligibly speak to his audience and be understood. Therefore, we shall, accordingly, interpret and understand all such phraseology, and forthwith translate it into New Testament terms, millennialists to the contrary notwithstanding. Thus "the kingdom ours remaineth," the Kingdom of Grace and the mediatorial reign of great David's greater Son, Messiah. Compare Luke 1, 71. 74. 75 with Jer. 30, 14—18; 31, 28; — Luke 1, 77 with Jer. 31, 31—34; Micah 7, 11—20; — Ps. 68 with Eph. 4, 8; Col. 2, 15; 1 Pet. 3, 22; — Ps. 110 with Matt. 22, 41—46; 1 Cor. 15, 25; Heb. 1, 13; — Rom. 4, 17. 18 with Ps. 87; Ps. 72; Hos. 3, 5; Is. 60; Dan. 7, 13. 14; Is. 2, 2—4; — Eph. 2, 19—22 with Ezek. (chaps.) 40—48.

THE CHALLENGE OF THE HOUR.

This, then, is the conclusion of the whole matter: Jesus was not a chiliast; neither the apostles nor prophets were chiliasts. Hence, we are not chiliasts.

What, therefore, is the challenge or the summons of the hour in view of the fact that Christ, when He comes, does not come to establish a millennium, but to judge the quick and the dead? What, under the circumstances, must be our orders? To raise our voice against all shams and frauds of whatever type and dye, and point to the truth.

Let us remember, in particular with respect to the millennium, that it is not a barren speculation, but a school of interpretation, which clashes with some of the most commanding truths of the Christian faith, robs Christ of His present Kingdom of Grace on earth, and thus flagrantly dishonors Him. Therefore the doctrine of a millennium must be condemned as a false doctrine, subversive of the Word of Christ and that of the apostles and prophets.

Furthermore, let us recall that the Apostle John — and he is an authority — reading the time on the world-clock, declares it to be the last hour, and points, in evidence thereof, to the rise of the Antichrist still future in his day.¹⁸⁴) With that mystery of iniquity

181) Heb. 13, 15.

182) Heb. 13, 13. 16; Phil. 4, 18.

183) Rom. 12, 1; 15, 16; Phil. 2, 17; 2 Tim. 4, 6.

184) 1 John 2, 18.

not only fully revealed, but also cast down by the power of the Gospel, and, in addition, that Gospel heard in all the world,¹⁸⁵⁾ yea, with the last great apostasy perhaps creeping in upon us, — there is only one thing to do as these foreboding storm clouds approach, the one thing needful. So, then, under the exigencies of the hour, let us accelerate our work, let us mobilize the forces of the Church, and let us evangelize our fellow-men. By means of the Gospel we can save souls, even though it be the last hour, and rescue them from the jaws of hell. Yea, by the sword of the Spirit we must ever triumph.

As, then, Christ, as it were, on the threshold of the last day declares, "Surely, I come quickly," our heart and voice, as echo, answers, "Even so; come, Lord Jesus."

APPENDIX.

MILLENNIAL DEFINITIONS.

Millenarians have a vocabulary of their own. Therefore, a brief list of words and phrases with definitions are herewith subjoined.

Abomination of Desolation. — This phrase is found in Dan. 9, 27; 11, 31; 12, 11. Dan. 11, 31 refers to the profanation of the Temple by Antiochus Epiphanes; Dan. 9, 27 and 12, 11, to the destruction of the Temple. It is next quoted by our Lord in His discourse recorded Matt. 24, 15; Mark 13, 14, and there refers to the destruction of Jerusalem. Both New Testament passages are applied by premillennialists to the coming of the Antichrist during the Great Tribulation which, according to their program, precedes the final return of Christ at the beginning of the millennium.

Armageddon. — This term, found in Rev. 16, 16, is not regarded by premillennialists as symbolical of the defeat of unrighteousness by means of the Gospel. They interpret literally, insisting that the word forecasts a martial contest in which Christ and His host will defeat Satan and his army. They claim to find descriptions of this contest in Isaiah, Jeremiah, and Joel. They also connect it with 2 Thess. 1, 5—10. They expect literal fire to come out of heaven and destroy the enemies of Christ.

Chiliasm, Chiliast. — From the Greek, meaning "a thousand." The equivalents derived from a Latin word (*mille annum*) also meaning "a thousand" are: millennium, millennialism, millennialist, and millenarian.

Dispensation. — We generally speak of a Mosaic and a Christian dispensation. Most millennialists, however, insist that there are seven dispensations: 1. Man innocent—in Eden. 2. Man under conscience—from Eden to the Flood. 3. Man in authority over the

¹⁸⁵⁾ Matt. 24, 14.

earth—from the Flood to Abraham. 4. Man under promise—from Abraham to Moses. 5. Man under law—from Moses to Christ. 6. Man under grace—from the death of Christ to His second advent. 7. Man under the personal reign of Christ—the millennium. This arbitrary scheme (Scofield's) was invented to fit the false doctrine of a millennium. It is, of course, not based on Scripture.

Dispensational Truth.—A phrase frequently employed by millennialists. The expression, "One familiar with dispensational truth," applies to such as habitually understand and interpret Scripture in accordance with above scheme.

Kingdom of God.—In millennial language, not Messiah's, or Christ's, Kingdom of Grace during the time of the New Testament, but a physical kingdom, established at the second coming of Christ, at which time He will occupy the throne of David at Jerusalem, and there reign over the restored and converted Jews for a thousand years, and through them over the Gentile world.

Millennialists, Millenarians.—Those who believe in a reign of Christ on earth for a period of thousand years, called the millennium.

Premillennialists.—Those who believe that Christ will return to earth before the millennium, and by His visible presence and power set up that millennium.

Postmillennialists.—Those who believe that Christ will return to earth after the millennium, considered in the nature of a golden age, a steady growth of the world toward perfection.

Antimillennialists.—Those who believe that Christ will return to earth to judge the quick and the dead, but who do not believe in a millennium of a thousand years either before or after Christ's return.

Prophecy, The.—That nearly always means, in the opinion of premillennialists, "prediction," though according to Scripture it also includes preaching. The expression "an accredited student of prophecy" is equivalent to a safe instructor of the literal interpretation of predictions.

Rapture, The.—The sudden and secret removal of saints from the earth as the first act of Christ's second advent as arranged by premillennialists. (1 Thess. 4, 13—18.) This withdrawal is to occur before Christ's actual, visible return, and is equivalent to the so-called first millennial resurrection.

Revelation, The.—In millennial language the manifestation of Christ at His second advent, when He will destroy the Antichrist, according to the millenarian program. At this time the saints who have been caught up in the air to meet their Lord will return with Him. Between the Rapture and the Revelation the great Tribulation is placed.

Tribulation, The Great. — Not a visitation, but a definite period (often stated as seven years) of unparalleled suffering for the whole world. During this time the Antichrist will rule, and cruelly persecute and destroy all who will not submit to his authority. The Tribulation will end with Christ's return to judge the nations, which in the opinion of millennialists is not the final judgment.

Tribulation Saints. — Those who during the Great Tribulation refused to obey the Antichrist, and on that account met death, but now, at the close of the Rapture or the so-called Revelation, are raised from the dead. Thus premillennialists, contrary to Scripture, teach a triple resurrection: a resurrection of saints at the time of the Rapture, a resurrection of the Tribulation Saints after the Rapture and at the time of the Revelation, and a resurrection of those who are still in their graves at the end of the millennium.

BUSINESS TRANSACTIONS.

OFFICERS ELECTED.

President: Rev. Oscar C. Kreinheder.

First Vice-President: Rev. Martin F. J. Walker.

Second Vice-President: Rev. L. Buchheimer.

Secretary: Rev. J. Frederic Wenchel.

District Statistician: Prof. M. C. Coyner.

Treasurer: Mr. H. H. Jost.

STANDING COMMITTEES.

Trustees: Mr. J. M. Scheuermann (1921), Mr. Charles Rother (1919), Mr. A. Petersen (1919).

Finance Committee: Rev. H. C. Steinhoff; Mr. J. C. Koebel, Mr. H. C. Koll.

Relief Fund: Rev. P. Bente; Dr. A. J. Miller, Mr. Philip Treide.

Visitors: Revs. Wm. Dallmann, F. C. G. Schumm, Wm. H. Dale, G. Mennen, A. Merz.

Mission Board: Revs. E. F. Haertel, G. Schuessler; Mr. L. Klein.

District Representative for Foreign Missions: Rev. J. H. Witte.

On Ministerial Education: Revs. H. P. Eckhardt, Wm. H. Dale; Mr. A. E. Sucoop.

On Constitution of English District: Revs. L. Buchheimer, J. F. Wenchel.

On Publication: Revs. L. Buchheimer, A. Doerffler.

On Young People's Work: Revs. C. C. Morhart, H. C. Muhly; Mr. F. W. Sebelin.

On Parochial Schools: Revs. R. Jesse, Theo. Walz; Mr. Louis Becker.

Essay Committee: Revs. Theo. Sorge, P. Bente, H. Engelken.

SPECIAL COMMITTEES.

1. *On Credentials*: Revs. Merz, Kaub; Delegate A. Grundel.
2. *On Applications and Constitutions*: Revs. Prange, Steinhoff, Bailey; Delegates Grundel, Haeslopp.
3. *On President's Report*: Revs. Buchheimer, Morhart, Schumm; Delegates R. Holmquist, F. W. Wilcken.
4. *On Petitions and Resolutions*: Revs. Dallmann, Sommer, Haertel, P. Lindemann; Delegates E. W. Schults, W. Hoerr.
5. *On Mission Board's Report*: Revs. Eckhardt, Walker, Witte; Delegates Sherman, Hulseberg.
6. *On Southwestern Mission Board's Report*: Revs. Dale, Young, Pfeiffer; Delegates John G. Nelson, Emil Knorr.
7. *On Trustees' Report*: Revs. Sorge, Schroedel, Mennen; Delegates Roepstorff, Engler.
8. *On Relief Fund*: Revs. Czamanske, Graebner, Schwankovsky; Delegates Stark, J. Bolick.
9. *On Financial Reports*: Revs. Ruesskamp, Hanser, Jesse; Delegates Schmittgen, Gerrman.
10. *On Publication Committee's Report*: Revs. Tong, Oberschulte, Olsen; Delegates Thoms, Landgraf.
11. *On Ministerial Education Committee*: Revs. Fackler, Walz, Wahl; Delegates Scheuermann, Geilfuss.
12. *On General Church Extension Fund*: Revs. Kenrich, Friedrich, Bernhard; Delegates Meixner, Foell.
13. *On Y. P. S. Work*: Revs. Haserodt, Jena, Hansen; Delegates Fachse, Grede.
14. *On Excuses*: Revs. Luley, Bente, Coyner; Delegates Wegner, Burmeister.
15. *On Protests*: Revs. Haertel, Lindemann, O. W. Kreinheder; Delegates Eichmann, Hallwe.
16. *On Minutes of Southwestern Conference*: Revs. Engelken, Hemmeter; Delegate Achterfeld.
17. *On Minutes of Southeastern Conference*: Revs. Wagner, Hansen; Delegate Simon Rader.
18. *On Minutes of Eastern Conference*: Revs. Stein, C. Kuegele; Delegate Dellinger.
19. *On Minutes of Lake Erie Conference*: Revs. Engelbrecht, Lindemeyer; Delegate Siegfried.
20. *On Minutes of Northwestern Conference*: Revs. Becker, Luecke; Delegate Grundel.
21. *On Statistician's Report*: Revs. Peters, Rodgers; Delegate Gehrke.
22. *On Elections*: Revs. F. H. Lindemann, C. Schuth; Delegate H. A. Dietz.
23. *On Nominations*: Rev. J. Bailey.
24. *To Sell War Savings Stamps at Convention*: Rev. J. Leimer.
25. *Press Committee*: Revs. Steinhoff and Leimer.
26. *Reporter for Church Papers*: Rev. Wm. Czamanske.

President's Address and Report.

In the name of God the Father, God the Son, and God the Holy Ghost. Amen.

DEAR BRETHREN:—

The Quadricentennial of the Reformation, to which we still looked forward with great hopes and expectations at our last convention, has come and gone. As we now look back upon those days we ask, "What have been the results? What did it accomplish?"

All the world took notice of it. Even the godless and irreligious elements gave it much prominence in their literature and lectures, lauding the Reformation, as that period in history which marked the beginning of the era of modern progress, achievement, enlightenment, and liberty. Luther himself was recognized as one of the outstanding mighty figures of history, a man of shining talents, of indomitable will, prodigious courage, and bold, almost insolent, aggressiveness. But it viewed him, nevertheless, as a man who was still deeply enshrouded by the foolish superstitions and traditions of his childish age, and held captive especially by that ancient book of "myths and fancies" of a primitive world, the Bible. He was presented as one who had merely opened for the world the gateway leading to the full light of the twentieth century enlightenment, failing, however, to step through it himself, leaving that important duty to our advanced civilization.

Luther's ancient enemy, too, did not allow the Quadricentennial to pass by without giving it due attention. Rome gave itself much concern lest it might fail even in advance publications and diatribes to properly decry, condemn, and anathematize the "archheretic and his damnable works." Her books and periodicals were fairly saturated with the venomous foam of her rage.

Nor did the followers of Zwingli and Calvin permit the year to pass by without joining in the general celebration. Luther was declared by them to be an apostle of a new era in the Church's history, a great political hero, a man of wonderful courage, a tenacious fighter for what he believed to be right, but withal a man so deeply steeped in the teachings of his benighted age that he stubbornly refused to depart from the letter of the Bible, and make human reason and speculation at least a partial guide in matters of religious and divine revelation. Had he not so persistently withstood the Swiss theologians and all who followed them, or had he lived at the present time, he, too, like them, would doubtless have seen the brighter light, and would not have taken so firm and determined a stand upon the Bible and its literal acceptance. In many of the articles appearing in the publications of the Reformed denominations

one could not but distinctly feel the pity with which Luther and his work were mentioned; pity, forsooth, because he had not them to guide him away from a stern and immovable Bible Christianity into the broader, more tolerant, and liberal day of Puritanism, rationalistic theology, social religion, and moral ethics based upon all that is found acceptable to reason and experience in "all good books," no matter what their names or origin might be. With high-sounding phrases and gilded oratory Reason was again lifted upon the highest pedestal as the Supreme Goddess.

And what of those churches and synods which still bear the name of Luther and stand under the banner of Lutheranism? Alas, with some, the very observance of their Quadricentennial festivities was a reproach to Luther and the principles for which he stood. Much ado was made of the man Luther, and glowing eloquence lifted on high the banner of "historic Lutheranism." But all this only emphasized all the more strongly their departure from all that Luther had rescued and secured for the world in his gigantic struggles at Worms and at Marburg.

And coming to our own Synod, did we, too, arrogantly boast of our own advancement, strength, numbers, and prestige? Did we laud Luther, the man, rather than the free grace of God in Jesus Christ, and the undeserved favor of God in again giving to us His pure Word and His unadulterated Sacraments through him? But I need not dwell upon the manner in which we commemorated the great work of the Reformation. We have all had a share and part in it. We realized the importance of the moment and took advantage of it. We made use of it by spreading our publications broadcast. In all our pulpits and lectures God's undeserved mercy and grace was the one central theme. It was a strange coincidence, too, that the Quadricentennial of the mighty struggle of the Reformation should have been ushered in by the roar of cannon which shook old Europe, aye, all the world, to its very foundation. The general disturbance among the world's nations strongly called to mind the day of the Reformation with its mighty upheaval.

We Missourians especially have been made to feel the whip of the slander and the sting of false accusations. Our Synod, for example, has falsely been declared to be under the domination and direction of the leader of our country's foe. It was to escape the persecutions of autocratic government that the founders of our Synod fled from their mother country, and sought refuge under the Stars and Stripes. The true Lutheran Church of America is as far distant from the German State Church as is the North from the South. The German State Church, the Evangelical Church, in truth is in no wise connected with true Lutheranism, has always been and is one of our opponents. And yet, those who hate us have utilized

the present political conditions to point the finger of suspicion at us, calling in question the loyalty and patriotism of the most loyal citizens this country can call its own.

Thank God, in all our publications which appeared during the year of jubilee this was the key-note: "We Missourians preach Christ and Him crucified." We have no other object in view—only this. We meddle not with the affairs of the State, for we believe in a complete separation of Church and State. As a Church we have nothing to do with the politics and civic relations of our members. Nor is our Church merely an institution, busying itself alone with the outward social, economic, civil, and commercial betterment of the world. As a Church we have nothing to do with all this. In all our sermons, lectures, and addresses this one great truth always was and ever shall be the central topic: Man is saved alone by grace, through faith in Jesus Christ, and in no other way. Neither is there salvation in any other name under heaven given among men whereby we must be saved. From pulpit and platform, in the lecture-rooms of our many schools, colleges, and seminaries, was and is heard only that simple and pure Gospel which Christ commissioned His Church to preach unchanged to the end of time as the world's only means of salvation.

One of the strange features marking the jubilee year must not be allowed to pass unnoticed. I refer to the wave of unionistic endeavors which suddenly swept over our country. The very thing that wrecked the Church of Germany and was the primal cause of its total collapse was here strongly lauded as the first step toward the Millennium, the final triumph of the Church. History always repeats itself. Therefore, it is no surprising fact to find that this demand in more recent days has become closely associated with political affairs, and that opposition to it and a refusal to cooperate is being threateningly declared disloyal and unpatriotic. Differences in doctrines and creeds are flatly termed obsolete, insignificant, and of no consequence whatever. Organic outward union is the persistent demand. To make the Church a strong social, economic, moral, yes, commercial factor, *that* is the one great aim. In short, to make of it a kingdom of this world, a temporal kingdom such as the Jews of old desired, *this* is the sole object sought.

I do not wish to overtax your patience, brethren, but as an example permit me to refer to an article recently published in a paper of my home city, in which Detroit's foremost Presbyterian minister gives public expression to the following views:—

"I have reached the conclusion that we never will get practical church federation here until we put the matter straight up to the laymen who hold the purse-strings. . . . You hardly could expect the average denominational ecclesiastic to be an enthusiast over church

unity or federation. The routine of his pastoral church to which he ministers, and the particular denomination of which it forms a part. . . . We must educate the laymen up to the point where they will refuse to give money to any new church enterprise until they are assured that it is not to be conducted on narrow, sectarian lines, and that it is not entering into competition with some other Christian body that already occupies the field. Then and not until then will we have effective church federation. . . . Unquestionably Detroit has been lagging far behind many other cities in city church federation for the attainment of social and political reforms. . . . Cities like Cleveland, Indianapolis, and Buffalo have had city church federations for years. These federations are playing a powerful part in civic reform movements. So potential are they that city politicians have discovered that they cannot afford to ignore them." And to this the paper mentioned adds the "encouraging" comment: "Far-visioned Protestant leaders unhesitatingly assert that the Christian Churches of America will not play a really effective part in American social and economic readjustment after the war unless they drop speedily and forever their denominational bickerings, rivalries, and duplication of effort, and realign themselves in compact, militant unity for the spiritual conquest of the new world that is dawning."

Any one with open eyes may see that most of the great denominations of to-day look upon the Church merely as a social, economic, and political reformatory. This, and nothing more.

Unfortunately, too, some Lutheran synods in America have not escaped the impact of this unionistic wave. I do not, of course, here refer to the praiseworthy efforts to bring about a union upon the only foundation indicated by the Lord Himself, a union based upon the plain, simple Word of God and it alone. None would welcome a union of this nature more than would we. But I refer to the movement steadily gaining headway among various Lutheran bodies which asks of us to ignore all differences in doctrine and practice, to give up the stern adherence to the literal Word of God, promising as a reward greater power, influence, and standing in the eyes of the world. Mergers of this nature are of such recent history that it is needless to dwell upon them. The unhappy and disastrous results are already only too plainly apparent. They will of necessity ultimately terminate in a total loss of every distinctively Lutheran element. Yes, more. Following these demands to their conclusion, we read their culmination in the utter confusion which we find in the religious literature of our day and a total disregard of the Church's sole object on earth—to save men's souls for eternity. Such efforts of necessity will finally lead back to the old heathen teachings of mere outward morality, to the ancient pagan philosophies,

and to a hopeless floundering about upon the seas of agnosticism and unbelief, in short, to a total rejection of Christianity. In testimony hereof I need only refer to the mad vagaries and the hopeless and delirious vaporings and flounderings of most of the popular authors and writers of our days. So far has this steam-rolling of all differences in creeds, confessions, and doctrines, controlled alone by sentiment, expediency, and emotional gush, brought the greater portion of the professed Christian Church that it to-day is plunging and rolling about like a rudderless ship on a turbulent sea, knowing not whither it is carrying humanity, having no other purpose in view than the enjoyment of the things perishable and this present life.

Mingled also with the grand Luther choral "A Mighty Fortress Is Our God," like a discordant note was everywhere heard the insistent cry for a "reconstruction" of the Church. The World War, said many, has proved the Christian Church a failure. The fortress of which Luther sang has broken down. The Church has not brought to the world that which was expected of it. It has not covered the world with the desired mantle of justice and righteousness. It has not brought the blessings of equality, social betterment, commercial perfection, and political liberty to all the world. It has not banished all economic, national, and international evils. Hence, the Church has failed and needs a thorough "reconstruction," it is claimed.

If the accomplishment of the things mentioned had been God's plan and purpose in planting His Church on earth, these accusations would indeed seem justified. But this very demand shows that to many the real intention and purpose of the Christian Church is still unknown. Their eyes are still as tightly closed to the true nature and object of Christ's kingdom as were the eyes of the disciples of Christ before His resurrection. No, not the Christian Church needs "reconstruction," but *they* need it who have sought to degrade it into a mere world reformer, a social, economic, commercial, and political institution. The true Church of Christ is founded for an altogether different purpose. It is not a kingdom of this world, or founded for this world. It is a spiritual kingdom and founded for the sole object of showing men the way to eternal life by the single work of preaching the Gospel of Christ and Him crucified. This is its one and only duty and purpose. The so-called churches which have forgotten and lost sight of this are indeed desperately in need of a "reconstruction." This was the great, stirring fact of which the Quadricentennial should have reminded them. The true "reconstruction" needed is: "Back to the true God! Back to the Bible again given to the world through the Reformation! Back to the old, everlasting Gospel which Luther again found in the Bible! Back from your wild wanderings to the simple Word of

God and the divinely instituted Sacraments! Back to your real duty to preach the Gospel to a dying world of sinners!"

Reviewing the present situation and the conditions as briefly outlined, what of ourselves? What results of the Quadricentennial celebration do we notice? What fruits has it brought? Thank God, we can say that it has again awakened us to a new consciousness of the treasures we still possess by the unmerited grace of God. It has brought us to our knees in true repentance, remembering our ingratitude of the past. We have been aroused to a realization of God's great mercy in preserving for us His pure Word and Sacraments, notwithstanding the growing indifference so noticeable in recent years among our people. Withal, there is still heard in our Synod but one voice in all pulpits. The same pure Gospel-doctrines are taught as Luther again found them in the Bible. The preaching of the Gospel is still recognized as the one and only duty and purpose of the Church, and all this in these days of utter religious confusion. Let us thank God for this, and let our gratitude prompt us to an ever greater fidelity, zeal, and watchfulness in guarding the treasures entrusted to us.

Again, we have noticed a revival of general interest in our Synod and its welfare among the laity. Men have suddenly arisen in many congregations throughout our land who have interested themselves in the material development and strengthening of our Synod, lifting it practically out of a hampering debt within a few months. But more than this. There was plainly seen a general awakening among our people in their spiritual life. The Quadricentennial aroused them to a higher appreciation of the priceless spiritual treasures they have in their possession.

Finally, our Church has been given greater publicity through the Quadricentennial than it has ever known before. In books, pamphlets, and church-papers, from thousands of pulpits and lecture platforms our teachings have been proclaimed far and wide. There was much zeal, much enthusiasm, a great revival in every direction.

But should this be all? Should it end at that? Should the Quadricentennial, and what it brought, be quickly forgotten? God forbid! The little fires kindled should become a mighty and ever mightier conflagration as the days roll on. I do not mean that now we should expect the great world to turn to us and be with us. This would be contrary to the Lord's own prophecy. The world and false churches will continue to hate the truth in the future as they have hated it in the past. But our ardor should not grow less on this account, our zeal should know no weariness, and our efforts no diminution. And this all the more since the dark days are looming before us. Angry clouds are everywhere rising above the

horizon. Already the mutterings of the distant thunder may be heard. Keen eyes see the lightning's flash. The chill of the evening and the reddening sky foretell the breaking of a violent storm. And conservative Lutheranism has been pushed into the very heart of the storm.

But this very fact should spur us on to the most gigantic efforts in spreading the teachings of our Church at the cost of all we have and possess, even our blood and lives.

The time to work is growing short. Night is rapidly growing on. The day is far spent. What we are to do must be done without delay. There is no time for idleness and dilatory tactics. We must plunge into the thick of things with every ounce of energy at our command. And never before was there given us a grander opportunity. The Quadricentennial with its propaganda of publicity has opened the way for us in every direction, and has attracted the attention of our nation. America has learned to know our Church. And true, unalloyed Lutheranism fears not the closest scrutiny.

Let this encourage us to resolve anew faithfully to adhere to our principles and closely to guard our treasures. And what we confess and preach, that let us also practise. It is true, this will bring on new battles, new persecutions. These *must* come, as our Lord plainly says. Let us beware, however, lest they be brought on through our own fault. "For My name's sake" alone shall they come. They must not be self-imposed. We must not draw them upon ourselves by stubborn clinging to anything that is not essentially necessary to our work of spreading the Gospel and building, strengthening, and upholding Christ's Church. Whatever might stand in the way must be put aside, no matter how dear to our hearts it may be. Our religion, our Church, our confessions and teachings must ever be considered matters of highest value and first importance, which must never be coordinated with, much less subordinated to, things not essential to the spreading of the Gospel.

Recent developments, finally, have suddenly placed our English District in a position of grave responsibility. Let us beware that we betray not our Church for the sake of expediency, nor surrender one jot or tittle of the truth in our possession. When easier ways and methods are pointed out, when greater gain in numbers, influence, importance, and power are urged, let us close our eyes and ears to the temptations, following the example of Luther and the fathers of our own Synod.

This, of course, will continue to draw the fires on you and ever more violent attacks from the enemy's battlements. But is not this what we are to expect according to our Lord's own words: "Ye shall be hated and persecuted for My name's sake"? Moreover, this very

thing should be our glory, as it was the glory of the apostles. Let us, then, continue faithfully to preach the old, everlasting Gospel of Jesus Christ in all its original truth and purity, and honestly and sincerely practise what we preach and confess. The pure Gospel of Christ Crucified, and it alone, has always gained the victory in the past, and it will continue to lead to victory until the Lord comes to call His people home to the great festival of eternal peace. Daily shall arise our cry to God:—

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament.

Yes,

Amen, Lord Jesus, grant our prayer!
Great Captain, now Thine arm make bare,
Fight for us once again.
So shall Thy saints and martyrs raise
A mighty chorus to Thy praise,
World without end. Amen.

VISITATIONS.

Visitor Dallmann reports visitations to the following congregations: the Rev. Kaub, Chicago, Ill., September 10, 1917; the Rev. Oberschulte, St. Paul, Minn., October 1, 1917; the Rev. Damschroeder, San Diego, Cal., October 21, 1917; the Rev. Pieper, San Francisco, Cal., October, 1917; the Rev. Bailey, Oak Park, Ill., in January, 1918; the Rev. Luley, Milwaukee, Wis., February 27, 1918; the Rev. Harry E. Olsen, Milwaukee, Wis., May 6, 1918. He says of all that he "found preaching and practise according to Scripture."

Visitor Dale reports having visited the following congregations: Swissvale, Pa., in November, 1917, together with Rev. E. F. Haertel; Elyria, O., November 11, 1917; Swissvale, Pa., December 5, 1917; Oakmont, Pa., December 5, 1917, with Rev. Wahl; South Brooklyn, Cleveland, O., July 9, 1917 (Rev. Long).

Visitor Jesse makes the following report: Visited the congregations located at Gravelton, Mo., November 5, 1916; Rader, Mo., November 21, 1916; again at Rader, Mo., April 17, 1918; Dallas, Tex., April 11, 1918; Morgan, Mo., April 17, 1918; also made himself acquainted with the affairs in Lincoln, Nebr. "In all congregations," he states, "Lutheranism is faithfully adhered to in doctrine and practise, and the Lord's work is progressing."

Visitor Schumm reports as follows: "Visited Holy Trinity, Bronx, N. Y., June 26, 1916; Mount Calvary, Lancaster, Pa., October 16, 1916; Good Shepherd, Brooklyn, N. Y., with Rev. Haertel, October 11, 1917; Good Shepherd, Brooklyn, November 12, 1917;

Palisades Park Mission, New York, February 25, 1918. May 14, 1918, a meeting was held with the representatives of our churches in Baltimore and vicinity for the discussion of Synod's budget." Visitor Schumm also adds: "Nearly all our English pastors are actively engaged in camp work in their respective localities, in connection with their regular pastoral duties."

Visitor Mennen's Report:—

"I have visited all the congregations personally in this district with the exception of several mission-stations. From the frequent reports of the missionaries we know that everything is satisfactory in doctrine and practise.

"In October, 1916, I visited St. Peter's Congregation, Catawba Co., and St. Paul's, Alexander Co., N. C., the Rev. M. Kuegele, pastor, and found the congregations making progress.

"I have frequently attended services in Concordia Congregation, Conover, N. C., the Rev. O. W. Kreinheder, pastor, and am pleased to report that this congregation has made splendid progress.

"Hickory Charge: Christ Church, St. Stephen's, and Augustana. Have visited each of these congregations. They had no regular pastor for a number of months. Pastor Martin Heinicke labored faithfully until he became disabled, and it was with great regret that he resigned his charge, which was so dear to him. During the vacancy the professors of Concordia College served. Pastor C. Kuegele is now pastor.

"Mount Olive Congregation, the Rev. G. E. Long, pastor. This is a small congregation, but is composed of very active and wide-awake members. I visited the congregation on the occasion of a mission-festival in October, 1916.

"Coyner's Congregation, Virginia, was visited twice during the last year; the first time in August, during the meeting of the South-eastern Conference, and the second time when Pastor Friedrich was installed. This congregation continues steadfast in the true doctrine and practise of the Word of God. This congregation, as well as Concordia Congregation, Conover, N. C., raised \$2,000 for the Jubilee Fund, and has contributed liberally to Synod's needs.

"During October, 1917, at the request of President Detzer, I made a visit to Brandywine, W. Va., to see Pastor Hahn and inquire into his condition. I found him disabled, he having suffered an attack of paralysis. He is slowly recuperating, but not able to fully serve his mission congregations. Pastor Friedrich and Lindemeyer have consented to help him out.

"In taking a general survey of our district, I am glad to report that the Lord has blessed us. Our laymen are more active in the work of the church than ever before."

ORDINATIONS AND INSTALLATIONS.

1916.

1. On the 5th Sunday after Trinity, July 23, the Rev. C. H. Kenreich was installed as pastor of St. Mark's Church, South Sodus, N. Y., by the Rev. F. T. Ruhland.

2. On the 7th Sunday after Trinity, August 6, Candidate O. W. H. Lindemeyer was ordained and installed in the congregation at Charlottesville, Va., by Prof. H. B. Hemmeter.

3. On the 7th Sunday after Trinity, August 6, the Rev. E. Schwanovsky was installed in Hope Church, Grand Rapids, Mich., by the Rev. F. Decker.

4. On the 8th Sunday after Trinity, August 13, the Rev. Theophilus Schroedel was installed as pastor of Mount Olive Church, Detroit, Mich., by the Rev. E. C. Fackler, assisted by Pastors E. Knorr and C. H. Ruesskamp.

5. On the 8th Sunday after Trinity, August 13, the Rev. F. H. Lindemann was installed as pastor of Holy Trinity Church, New York, by the Rev. F. C. G. Schumm, assisted by Pastors P. Lindemann, H. Kretzmann, A. Koerber, and A. R. G. Hanser.

6. On the 9th Sunday after Trinity, August 20, Candidate C. A. Romoser was ordained to the holy ministry in Redeemer Church, New York, N. Y., by Prof. G. A. Romoser, assisted by the Rev. F. C. G. Schumm and the Rev. Wm. Koepchen.

7. On the 11th Sunday after Trinity, September 3, the Rev. E. J. Friedrich, from the Western District, was installed as pastor of the Ev. Lutheran Coyner's Church, Crimora, Va., by the Rev. G. E. Mennen.

8. On the 11th Sunday after Trinity, September 3, Candidates H. H. Gallmann and R. Lail were ordained in the congregation at Conover, N. C., by Prof. H. B. Hemmeter, assisted by Pastors G. E. Mennen, P. Henry, and Professors C. Smith and M. Coyner. The Rev. H. H. Gallmann was also installed on the same day by the Rev. Prof. H. B. Hemmeter as traveling missionary in North Carolina and Virginia.

9. On the 12th Sunday after Trinity, September 10, Candidate F. Jena was ordained at St. Andrew's Church, Pittsburgh, Pa., by the Rev. H. P. Eckhardt.

10. On the 12th Sunday after Trinity, September 10, the Rev. R. Lail was installed as pastor of Redeemer Church at Catawba, N. C., by the Rev. G. E. Mennen.

11. On the 13th Sunday after Trinity, September 17, the Rev. F. Jena was installed in West New York, N. J., by the Rev. P. Linde-

mann, assisted by Pastors G. Koenig, R. Ressmeyer, and B. Weinlaeder.

12. On the 13th Sunday after Trinity, September 17, Candidate W. E. Stein was ordained and installed in Mount Olive Church, at East Cleveland, O., by the Rev. J. H. Witte, assisted by Pastors W. Auping, P. Kenrich, R. Long, and C. C. Morhart.

13. On the 14th Sunday after Trinity, September 24, the Rev. C. A. Romoser was installed in the congregation of Our Savior as English missionary in Northwest St. Louis, Mo., by the Rev. M. S. Sommer, assisted by the Revs. L. Buchheimer, A. Doerffler, R. Luessenhop, G. Luecke, Jr., and R. Torgler.

1917.

1. On January 7, the Rev. J. A. Leimer was installed as pastor of Hope Church, Chicago, Ill., by the Rev. E. H. Haertel, assisted by the Pastors Schuessler, Steinhoff, and A. Both.

2. On the 3d Sunday after Epiphany, January 21, the Rev. P. J. Mayer was installed in Mount Calvary Church, Lancaster, Pa., by the Rev. E. H. Paar.

3. On the 3d Sunday after Trinity, June 24, Candidate W. A. Hansen was ordained and installed in Grace Church, Strasburg, Ill., by the Rev. H. Beiderwieden.

4. On the 5th Sunday after Trinity, July 8, Candidate A. Bartling was ordained in Emmaus Church, Buffalo, N. Y., by the Rev. E. E. Mueller, assisted by the Revs. Labrenz, J. Essig, D. Kleist, C. Franke, and K. Richter.

5. On the 6th Sunday after Trinity, July 15, Candidate K. Schleede was ordained in Immanuel Church, Kingston, N. Y., by the Rev. F. T. Schroeder.

6. On the 8th Sunday after Trinity, July 29, Candidate B. H. Hemmeter was ordained in the church at Conover, N. C., by Prof. H. B. Hemmeter, assisted by Prof. Smith, and the Revs. Geo. E. Mennen and O. W. Kreinheder.

7. On the 9th Sunday after Trinity, August 5, Candidate A. Schlechte was ordained and installed in Trinity Church, Ardmore, Ill., by the Rev. E. F. Haertel.

8. On the 10th Sunday after Trinity, August 12, the Rev. K. Schleede was installed in Grace Church, Glen Ellyn, by the Rev. N. P. Uhlig, assisted by Pastors E. F. Haertel, A. C. Kaub, and E. V. Haserodt.

9. On the 13th Sunday after Trinity, September 2, the Rev. A. P. Bartling was installed in Trinity Church, Swissvale, Pa., by the Rev. H. Lindke.

10. On the 16th Sunday after Trinity, September 23, the Rev. Bernard H. Hemmeter was installed as pastor of Albany Park Mission, Chicago, Ill., by the Rev. H. C. Steinhoff, assisted by the Revs. E. F. Haertel, E. V. Haserodt, J. Leimer, K. Schlerf, A. Schlechte, K. Schleede, and K. Schmidt.

11. On the 17th Sunday after Trinity, September 30, Candidate A. F. Lindemeyer was ordained and installed in Redeemer Church, at Oakmont, Pa., by the Rev. A. C. M. Wahl.

12. On the 4th Sunday in Advent, December 23, the Rev. O. F. Engelbrecht, from the South Wisconsin District, was installed in the Church of Our Redeemer, Lincoln, Nebr., by Director F. W. C. Jesse, assisted by the Rev. G. Jahn.

13. On the Sunday after Christmas, December 30, the Rev. C. Kuegele, from the Southern District, was installed at St. Stephen's Church, Hickory, N. C., by the Rev. M. F. Kuegele.

1918.

1. On the 1st Sunday after Epiphany, January 13, the Rev. G. E. Hageman was installed as pastor of the Church of the Good Shepherd, Brooklyn, N. Y., by the Rev. F. C. G. Schumm, assisted by the Revs. P. Lindemann, O. A. Pannkoke, and Prof. R. W. Heintze.

2. On Sunday Sexagesima, February 3, the Rev. B. A. Maurer was installed as pastor of the congregation at Glen Ellyn, Ill., by the Rev. A. J. Schlechte, assisted by the Revs. J. Bailey and B. Hemmeter.

3. On Quinquagesima Sunday, February 10, the Rev. H. Engelken was installed in Redeemer Church, Baltimore (Irvington), Md., by the Rev. Th. C. Sorge, assisted by the Rev. Paul Bente, and a number of local pastors.

4. On the 3d Sunday in Lent, March 3, the Rev. Karl H. Ehlers was installed in Immanuel Church, Pittsburgh, Pa., by the Rev. Wm. Dale, assisted by Pastors Lindke and Bartling.

5. On Palm Sunday, March 24, Candidate E. Hassold was ordained in Pilgrim Church, St. Louis, Mo., by the Rev. A. Doerffler, assisted by Prof. W. H. T. Dau, Prof. L. Fuerbringer, and the Rev. Wm. Schulze.

6. On Sunday Jubilate, April 21, Candidate H. Kleiner was ordained and installed as assistant pastor of Calvary Church, Buffalo, N. Y., by the Rev. M. Walker, assisted by Pastors O. C. Kreinheder, C. H. Franke, and M. Toewe.

7. On the 2d Sunday after Trinity, June 9, the Rev. W. Labrenz was installed as pastor of the congregations at Petersburg, Danville, and Chase City, Va., by the Rev. G. E. Mennen, assisted by Pastors O. W. Kreinheder, J. Yount, and Prof. C. O. Smith.

REMOVED.

1. Prof. A. D. Haentzschel removed to St. Paul's College at Concordia, Mo. (Western District).
2. Prof. H. B. Hemmeter removed to Eastern District, St. Matthew's Church, Rochester, N. Y., where he was installed on Sexagesima Sunday, February 3, 1918.
3. The Rev. T. J. A. Huegli removed to Canada in April, 1917.

RESIGNED.

1. The Rev. O. H. Pannkoke resigned from the Church of the Good Shepherd, Brooklyn, N. Y., on November 11, 1917.
2. In October, 1917, the Rev. A. L. Kreyling resigned from Immanuel's Congregation, Pittsburgh, Pa., to enter upon work in the Army and Navy.
3. In November, 1917, the Rev. K. Schleede resigned from Grace Church, Glen Ellyn, Ill., to become chaplain in the U. S. Army.
4. The Rev. C. H. Gallmann has resigned to become chaplain in the U. S. Army.
5. The Rev. R. Oehlschlaeger, of North Tonawanda, N. Y., resigned his pastorate in May, 1918, to enter into Army and Navy work.
6. The Rev. A. C. Mueller, of Swissvale, Pa., resigned from the pastorate of Trinity Church, on April 30, 1917, on account of sickness.
7. Pastor M. J. Heinicke, of the Hickory, N. C., charge, resigned on account of ill health.
8. Pastor R. W. Hilgendorf resigned from Mount Calvary, Lancaster, Pa., in the fall of 1916.

APPOINTMENTS.

The Rev. P. F. Bente was appointed by me as chairman of the English District Relief Board to succeed the Rev. Wm. C. Burhop, who was called to a professorship at Fort Wayne, Ind., in October, 1917.

Mr. Chas. Manzelmann, Sr., was appointed to fill the vacancy in the Finance Committee caused by the resignation of Mr. Julius Loeffler, on December 16, 1916.

CAMP MISSIONARIES.

The following brethren are now serving as Camp Missionaries: H. H. Gallmann, H. P. Eckhardt, O. C. Kreinheder, A. Doerffler, M. Walker, A. G. G. Hanser, A. L. Kreyling, F. C. G. Schumm, A. F. Yount, H. Muhly, H. C. Steinhoff, A. Koerber, Geo. E. Mennen, P. Lindemann (who acts as an Executive Secretary of the Eastern Dep't of the Army and Navy Board), C. E. Gallmann, J. F. Pfeiffer, K. Schleede (who accepted commissions in the U. S. army as chaplains).

DEATHS.

1. It has pleased the Lord to call unto Himself His beloved venerable servant, the Rev. D. A. Goodman, of Connelly Springs, N. C. After a long service of thirty-six years in the holy ministry he fell asleep in firm faith in his Savior on March 15, 1917, in the home of his daughter, Mrs. G. M. Moser, at Asheville, N. C. The body was interred in the cemetery of St. John's Church, near Conover, N. C. This aged servant of God was born near Statesville, N. C., November 8, 1837. He was a son of the Rev. H. Goodman, a traveling missionary in North Carolina and Tennessee. Faithfully and conscientiously Father Goodman served many congregations, and continued to preach the way to eternal life as long as he was able to stand in his pulpit. His hopes and longings were fully expressed in the text chosen by Pastor Mennen for his funeral sermon: "I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety."

2. The unsearchable God also suddenly called away from a field of great activity our dear young brother, Pastor Arthur Bonnet, on Thursday, January 18, 1917. His devoted wife and six orphaned children mourn the loss of a faithful husband and father. Brother Bonnet was born on March 13, 1874, at Zanesville, O. His last charge was Grace Church, Strasburg, Ill., which congregation he had served for seven years, faithfully, unselfishly, and successfully. Never thinking of his own interests, he toiled here amid great privations and hardships, yet never complaining. Arthur Bonnet was well known not only in the localities where he had ministered, but also to the great circle of the *Lutheran Witness* readers, to the columns of which he was a diligent contributor. God had given him a highly poetic mind, and many of his beautiful poems have proved a comfort and a strong staff for many weary pilgrims of our Church. His entire career in the ministry was one of untiring zeal and unselfish and self-sacrificing toil.

RECOMMENDATIONS.

1. Once more I desire to direct attention to the necessity of a revision and simplification of the language employed in the Schwan Catechism. To this end I would respectfully recommend that our English District prepare an appeal to the General Body embodying an earnest request that this be done as soon as possible. By revision I also mean, for instance, the insertion of such words as lodges, ungodly societies, etc., at the proper places; an abbreviation or separation of certain answers, references to modern sects, cults, and the like. Our request should also include for this purpose the selection

of men who have had a long practical experience in the English ministry.

2. The needs of our Home Mission Treasury call our serious attention to the necessity of resorting to other means for raising the necessary funds than those hitherto generally employed. I would therefore suggest as a new plan that we set aside annually the week in which falls the Festival of the Reformation as "Mission Week." During this week every congregation should be requested to make a special "drive" by approaching each communicant member through appointed committees, who are to appeal for substantial contributions to our Home Mission Treasury. This should, of course, in no manner interfere with, nor take the place of, the regular missionary contributions by means of the weekly, monthly, or quarterly envelope system in vogue in most of our churches.

3. While giving special attention to our Home Mission Treasury, we should not forget our obligations as a District to the General Inner Mission Treasury and the Building Treasury of our Synod. As you have seen from a circular recently sent to every congregation, these treasuries, so sorely in need of support, have been almost entirely overlooked by our District in the past. We are now a district of the great General Body, and as such are expected to contribute our full share toward its general treasuries, as well as to those of our own District. It would be profitable in every way, I believe, for this convention to give this matter most careful attention.

4. Statistics are of no value whatever unless they are complete. Looking over our District statistics of the last few years, it will be noticed that some congregations, either wilfully or indifferently, fail to comply with Synod's regulations demanding a complete statistical report from every parish. Action should be taken by Synod to enforce this demand through the visitors.

5. Our District, thank God, now extends from the Atlantic to the Pacific, and from the borders of Canada far into the Southern States. This not only imposes heavy burdens upon the few visitors, compelling them to make long trips in their visitations, but it also makes necessary a heavy drain upon our treasury. I desire, therefore, to recommend that a committee be appointed, consisting preferably of the present visitors, to look over the field with the purpose of rearranging and possibly increasing the number of visitation districts, this committee to report its findings during the present session of Synod.

6. The necessity of a change of language from the German to the English in our Synod is becoming more apparent each day. Recent events, so well known to all, urge speedy action in this

direction. English-speaking pastors, whose education has been received at an English college, are the imperative demand of the hour. For this reason I respectfully recommend to this convention that it would petition the General Body, or its General Board of Directors, to take immediate steps to meet this demand, and to this end ask that in one or more of our centrally located colleges the English language become the exclusive medium of instruction.

7. At the conference of Visitors at Cleveland, O., on January 30, 1918, it was thought advisable to hold the opening service of our convention on the evening preceding the opening of the sessions, in order to give an opportunity to all members of the local church to attend. I submit this matter to the consideration of the convention with the recommendation that this plan be tried.

8. Much time is usually lost and the privilege of attending all sessions are denied many committee members by the present method of committee work during the progress of a convention. Would it not be well to adopt a plan for the future according to which at least all the more important committees would assemble on the day preceding the opening of the convention, either in the morning or afternoon, so that their reports would be ready at the opening of the convention? This would, in my opinion, greatly facilitate our work, and would give all an opportunity to attend all sessions.

9. I wish to call attention to the needs of realigning our electoral circuits for representation at the Delegate Synod in accordance with the new regulation adopted at Milwaukee in 1917.

"Now, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen." (Heb. 13, 20. 21.)

ACTION. — Attention was called that ordinations and installations are to be reported promptly to the President. Recommendation 1, adopted; 2, adopted with the proviso that the Finance Committee organize this special "drive," and that our congregations be earnestly requested to observe both the time and the method which the committee shall propose; 3, adopted; 4, with the addition that the Visitors be empowered to secure complete statistical returns in case the pastors fail to report; 5, adopted with the addition that the committee consist of the present Visitors; 6, endorsed with the amendment that the petition be presented to the President of the General Body and to the Educational Survey Committee by our Ministerial Educational Committee; 7, 8, 9, adopted. *Report adopted as a whole.*

Report of the Mission Board.

In submitting, after six years of service, our final report to your honorable body, the Mission Board desires, first of all, to give glory to God, whose Gospel has during these years proved that it is still the power of God unto salvation.

UNFINISHED BUSINESS.

In conformity with the resolution of Synod, the trustees of Synod conveyed the Niemann Fund to the Mission Board. The money is serving one of our congregations.

At the last convention the Board was encouraged to purchase a portable church for the use of our missions. This was done and the building has been used with great satisfaction and economy by Faith Church, Chicago. In response to a special request for contributions for this purpose, our congregations gave only \$333.98. As the building cost \$862.27, there remains an obligation of \$528.29.

SELF-SUPPORTING.

It gives us great pleasure to be able to report that eight congregations became self-supporting.

Pilgrim Church, Lakewood, O., the Rev. P. G. Kenrich, pastor, became self-supporting in September, 1916, having been supported since December, 1914. There were at that time 25 voting and 112 communicant members. This is a very good record, indeed.

Windsor Park Church, Chicago, the Rev. A. Kaub, pastor, reached the goal in September, 1916, having enjoyed a subsidy since June, 1913. There were 26 voting and 173 communicant members. This is also a very good record.

Our Savior's Church, St. Paul, Minn., the Rev. F. L. Oberschulte, pastor, became self-supporting in March, 1918, having been aided by the Board since September, 1914. There were 36 voting and 172 communicant members. The growth of this station was also very gratifying.

Hope Church, Grand Rapids, Mich., the Rev. E. L. Schwanovsky, pastor, became self-supporting in February, 1917, with 22 voting and 130 communicant members. This congregation is conducting a mission Sunday-school, which may eventually become a congregation. As it became necessary to secure better accommodations than Hope Church could afford to pay, the Board allowed a monthly subsidy of \$10 for one year.

Grace Church, Glen Ellyn, Ill., after the removal of their former pastor, called an unmarried minister, whom they themselves are able to support.

Immanuel Church, Pittsburgh, Pa., did the same.

Redeemer Church, North Tonawanda, N. Y., after releasing the Rev. R. P. Oehlschlaeger to become a camp pastor, united with Nazareth Church, Buffalo, in calling a candidate, whom they will be able to support themselves.

St. Andrew's Church, Cleveland, O., the Rev. W. Auping, pastor, supported since 1912, became self-sustaining in June, 1918, with 30 voting and 166 communicant members.

NEW STATIONS.

As was predicted at the last convention, the Board was not able to assume many additional stations. Just before that convention, missions had been established in St. Louis, Cleveland, and Detroit. These stations have made very satisfactory progress, especially the last two, as may be seen from the accompanying table.

Hope Church, Chicago, was opened late in 1916. Pastor J. Leimer was installed in January, 1917. Redeemer Church, Chicago, contributed \$50 monthly for a period of six months toward its support.

Mount Olive Church, Chicago, was opened in September, 1917. Pilgrim Church, Chicago, promised \$25 monthly for a period of a year toward the support of the mission. The Rev. B. H. Hemmeter is the missionary.

Church of Our Redeemer, Lincoln, Nebr., the Rev. O. F. Engelbrecht, pastor, was established late in 1917.

We call attention to the satisfactory progress of these stations as shown by the table.

OLD STATIONS.

Many changes have taken place in the pastorates of our missions. In West New York, N. J., Pastor Jena is now at work. He also has charge of Palisades Park. Rev. Weinlaeder retains Grantwood and West Fort Lee. Pastors Kreyling, Schleede, Gallmann, and Oehlschlaeger have accepted camp pastorates or chaplaincies in the United States Army. Pastor Bente took temporary charge of Bethany, Violetville, Pastor Sorge of Messiah, Baltimore. These two stations have called a candidate.

The Rev. O. Pannkoke resigned as pastor of Good Shepherd, Brooklyn, being succeeded by Pastor G. E. Hageman. In Oakmont Pastor Huegli was succeeded by Candidate Lindenmeyer, and in Swissvale Pastor Mueller was succeeded by Candidate Bartling. The Rev. K. Romoser has just accepted a call to Brooklyn, and the mission in St. Louis has called a candidate.

In Grand Rapids, Mich., Pastor Schwankovsky became the successor of Pastor Ross. Pastor Decker, who had charge of two missions, resigned. One of the missions was discontinued; the other is continued as Hope Chapel.

After Pastor Kenreich's removal to South Sodus, N. Y., Grace, Glen Ellyn, Ill., called Candidate Schleede, who remained only a few months. He was succeeded by Rev. B. Maurer. Candidate A. Schlechte was called to Ardmore.

INCREASED EXPENSES.

Necessity compelled a revision of the salaries of our missionaries. Acting on the advice of the Board, practically all of our missions increased them. As a natural consequence the subsidies had to be increased. One or two stations could easily have become self-supporting if the increase had not been necessary. Our appropriations this year exceed those of any previous year.

We are happy to say that in spite of the very liberal response of our members to calls upon them for contributions to the Red Cross, Army and Navy Board, and other war activities, the receipts of our Board from the congregations have not decreased, but rather slightly increased.

THE CHURCH EXTENSION FUND.

The treasurer's report will show the valuable service rendered the Mission Treasury by the Church Extension Fund. Missions frequently become self-supporting through the aid of a timely loan from this Fund. Several stations could to-day dispense with subsidy if we were in a position to advance sufficiently large sums. We are pleased to say that our congregations are not overlooking this Fund. But the Fund ought to be much larger. If some of our wealthy members could have been present at a recent meeting when we had applications for loans exceeding \$10,000 and had only \$1,000 at our disposal, they might be sufficiently impressed with the importance of the Fund to make substantial contributions.

CONCLUSION.

We have no special suggestions to make concerning the future conduct of the work. The one essential is that our Christians remember that the evangelization of the world is the great duty and privilege of the Church. Man will always remain a poor sinner needing the grace of God and the redemption purchased with the blood of Jesus Christ.

Our work as a Board is finished, and we bespeak for the future Board the same hearty cooperation, advice, and sympathy on the part of our brethren which has made our work a pleasant privilege, and for which we once more express our deepest gratitude.

E. F. HAERTEL.

G. SCHUESSLER.

L. KLEIN.

MISSION.	PASTOR.	Opened	Memb. April, 1918	Gain	Sunday- school	Gain	REMARKS.
Ardmore, Ill.	A. Schlechte.	1913	62	17	61	10	
Baltimore, Bethany	P. Bente.	1898	39	—	67	10	
Baltimore, Messiah.	Th. Sorge.	1911	53	23	189	41	
Brooklyn	G. E. Hageman. (Since Jan., 1918.)	1908	63	30 *	64	40 *	* Decrease.
Chicago, Faith.	E. V. Haserodt.	1914	125	55	133	44	
Chicago, Hope.	J. Leimer.	1917	123	123	160	160	
Chicago, Mount Olive.	B. H. Hemmeter.	1917	46	46	52	52	
Cleveland, Unity.	R. G. Long.	1915	201	148	202	82	
Cleveland, Mount Olive.	W. E. Stein.	1916	99	99	60	60	
Detroit.	Th. Schroedel.	1916	97	97	90	90	
Grand Rapids, Hope Chapel.	E. Schwankovsky.	—	35	35	71	71	
Grantwood, N. J.	B. C. Weinlaeder.	1902	85	6 *	73	30 *	* Decrease.
West Fort Lee, N. J.	B. C. Weinlaeder.	1910	20	8	27	17	
Lincoln, Nebr.	O. F. Engelbrecht.	1917	45	45	27	27	
Oakmont, Pa.	A. Lindenmeyer.	1901	75	25 *	70	9 *	* Decrease.
Pittsburgh.	A. C. M. Wahl.	1910	99	26	67	1 *	* Decrease.
San Diego, Cal.	C. Damschroeder.	1912	51	1 *	64	6	* Decrease.
South Sodus, N. Y.	Ch. Kenreich.	1902	87	7	50	2 *	* Decrease.
Clyde, N. Y.	Ch. Kenreich.	1911	34	11	22	7	
St. Louis.	(Vacant.)	1916	44	44	65	65	
Swissvale, Pa.	A. Bartling.	1914	55	15	55	5	
West New York, N. J.	F. Jena.	1911	72	48	77	17	
Palisades Park, N. J.	F. Jena.	1916	10	—	35	—	

REPORT OF TREASURER OF MISSION BOARD.

May 1, 1916, to May 31, 1918.

MISSION FUNDS.

RECEIPTS:—

Balance on hand, Mission Fund.....	
Balance on hand, Parochial School Fund.....	
From congregations, Sunday-schools, societies, etc., as per <i>Lutheran Witness</i>	
Interest on certificates, etc.	

May 1, 1916, to Apr. 30, 1917.

5/1/16	\$2095.60
5/1/16	16.31

May 1, 1917, to Apr. 30, 1918.

5/1/17	\$1801.21
--------	-----------

Month of May, 1918.

5/1/18	\$1511.58
--------	-----------

7709.50	8140.89	\$966.39
63.11	47.62	86.25
7772.61	8188.51	1052.64

DISBURSEMENTS:—

Subsidies to following congregations:—

Grantwood, N. J.; Trinity Congregation.....	\$270.00
Palisades Park, N. J.; Grace Congregation.....	10.00
Fort Lee, N. J.; St. John's Congregation.....	10.00
South Sodus, N. Y.; St. Mark's Congregation.....	181.63
North Tonawanda, N. Y.; Redeemer Congregation..	296.60
Brooklyn, N. Y.; The Good Shepherd Congregation..	120.00
Glen Ellyn, Ill.; Grace Congregation.....	50.02
Baltimore, Md.; Messiah and Violetville Congr.....	579.96
Oakmont, Pa.; Redeemer Congregation.....	255.00
Cleveland, O.; St. Andrew's Congregation.....	400.00
Cleveland, O.; Pilgrim Congregation.....	83.30
Cleveland, O.; Unity Congregation.....	566.66
Cleveland, O.; Mount Olive Congregation.....	350.00
Chicago, Ill.; Windsor Park Congregation.....	100.00
Chicago, Ill.; Faith Congregation.....	500.00
Chicago, Ill.; Hope Congregation.....	485.00
Chicago, Ill.; Mount Olive Congregation.....	—
San Diego, Cal.; Grace Congregation.....	510.00
St. Paul, Minn.; Our Savior Congregation.....	383.32
Pittsburgh, Pa.; Grace Congregation.....	275.00

\$ 96.00

—

\$41.00

2 months

55.00

—

—

2 months

55.00

11 months

15.00

—

213.32

—

39.58

—

416.66

—

10.00

3 months

*

—

—

—

361.98

—

15.00

—

230.00

7 months

30.00

—

265.00

—

* 7.50

5 months

—

—

—

—

383.30

—

25.00

7 months

570.00

—

35.00

4 months

—

—

—

—

360.00

—

30.00

8 months

870.00

8 months

60.00

—

395.00

—

50.00

—

650.00

—

50.00

—

166.60

10 months

*

—

165.00

7 months

20.00

* Self-supporting.

	May 1, 1916, to Apr. 30, 1917.	May 1, 1917, to Apr. 30, 1918.	Month of May, 1918.
Pittsburgh, Pa.; Immanuel Congregation.....	230.00	105.00	—
Grand Rapids, Mich.; Northern and Southern End Mission	113.37	4 months	—
Grand Rapids, Mich.; Hope Congregation.....	150.00	6 months	—
Elmhurst, Ill.; Trinity Congregation (Ardmore)	48.32	5 months	—
Westvale, Pa.; Trinity Congregation.....	300.00	8 months	10.00
West New York, N. J.; St. Paul's Congregation.....	449.00	8 months	20.00
St. Louis, Mo.; Our Savior Congregation.....	480.00	8 months	30.00
Detroit, Mich.; Mount Olive Congregation.....	552.50	8 months	55.00
Lincoln, Nebr.; Redeemer Congregation.....	—	4 months	50.00
	—	100.00	25.00*
	\$7749.68	\$8274.46	\$668.08
<i>Traveling expenses:—</i>			
Rev. C. H. Kenreich	\$ 50.00	—	—
Rev. Carl Romoser	22.00	—	—
Rev. Theo. H. Schroedel	136.01	—	—
Mission Board	45.48	—	—
Printing and stationery	20.24	—	—
Postage	17.95	—	—
Mission-supplies	30.00	—	—
Incorporation expense	11.95	—	—
Total disbursements	—	8083.31	—
Cash balance	5/1/17 \$1801.21	5/1/18 \$1511.58	6/1/18 \$1896.14
		* Self-supporting.	† Discontinued.
PORTABLE CHAPEL FUND.			
RECEIPTS.			
7/31/16 Loan from Ladies' Aid, Redeemer Congregation, Chicago, Ill.	\$800.00		\$750.00
Contributions, etc., of congregations, from August 7, 1916, to April 4, 1917.....	333.98		51.70
			60.57
	\$1133.98		\$862.27
DISBURSEMENTS.			
Paid Karr Portable House Co., as per contract, 7/1/17 to 8/25/17			\$750.00
For electrical wiring and fixtures, October 30, 1917..			51.70
For plumbing, December 20, 1917.....			60.57
			\$862.27
We are owing Ladies' Aid, Redeemer Church, Chicago, Ill., account loan to Portable Fund, \$800.00. Deficit, \$528.28,			
		6/1/18 Balance on hand	\$271.71

CHURCH EXTENSION FUND.

RECEIPTS:—

	May 1, 1916, to Apr. 30, 1917.	May 1, 1917, to Apr. 30, 1918.	Month of May, 1918.
Balance on hand	5/1/16 \$ 351.06	5/1/17 \$ 883.16	5/1/18 \$1441.04
From congregations, Sunday-schools, etc., as per <i>Lutheran Witness</i>	\$ 971.90		
Less refund to Jubilee Fund	112.05		
	\$ 859.85	\$1243.41	\$ 63.28
		Less 30.00*	
		\$1213.41	

Loans repaid by congregations. (See statement of notes.)

	1934.85	1918.41	425.00
	\$2285.91	\$2801.57	\$1929.32

DISBURSEMENTS:—

Loans made to congregations. (See statement of notes.)

Printing notes

1402.75

1500.00

Cash balance

\$583.16

5/1/18

\$1301.57

* Correction.

NIEMANN FUND.

RECEIPTS.

October 4, 1916. From Board of Trustees, English District

\$ 447.47

October 30, 1916. From Redeemer Church, Detroit (paid balance of note)

\$1607.14

Interest on same

26.76

October 5, 1917. From bank (interest on \$2081.37, from October 4 and October 31, 1916, to October 5, 1917)

58.10

\$2139.47

DISBURSEMENTS.

October 5, 1917. Loan to Redeemer Church, Detroit, Mich., covered by note dated October 1, 1917, at 3% per annum

\$2000.00

(See note statement.)

May 1, 1918. Balance on hand

\$139.47

May 31, 1918. Total Church Extension and Niemann Fund: 5/1/18 \$1441.04 6/1/18 \$1929.32

P. S. After June 1, 1918, the balance will be reduced \$1,000.00 by loan to two congregations, each \$500.00.

STATEMENT OF LOANS TO CONGREGATIONS.

Notes.	May 1, 1916.		May 1, 1916, to April 30, 1917.		May 1, 1917, to April 30, 1918.		May, 1918.		June 1, 1918.
	Balance.	New Loans Repaid.	New Loans Repaid.	New Loans Repaid.	New Loans Repaid.	New Loans Repaid.	New Loans Repaid.	Loans Repaid.	Balance.
Redeemer, Detroit, Mich. 7/29/1905.	\$ 200.00	\$ 200.00							
6/4/1906	100.00	100.00							
Mount Calvary, Lancaster, Pa. 1/10/1905.	90.00				\$ 30.00				\$ 60.00
6/15/1905	90.00								90.00
Grace, Elyria, O. 12/14/1913	800.00	150.00						\$150.00	500.00
Good Shepherd, Brooklyn, N. Y. July, '09, to April, '14	1120.00								1120.00
Holy Trinity, New York City. 5/1/1911	200.00								200.00
Church of the Messiah, Baltimore, Md. 9/2/1911	300.00								300.00
Faith, Milwaukee, Wis. 12/19/1910	200.00	200.00							
2/7/1913	900.00				100.00				800.00
Grace, San Diego, Cal. 6/2/1913	900.00	100.00			100.00			100.00	800.00
Redeemer, Oakmont, Pa. 5/1/1914	750.00								750.00
Windsor Park, Chicago, Ill. 9/29/1913	600.00				100.00				450.00
9/10/1914	450.00	50.00			50.00				350.00
Grace, Bedford Park, N. Y. 5/1/1914	950.00	50.00			100.00				650.00
St. Andrew's, Cleveland, O. 3/16/1915	1000.00	50.00			50.00			150.00	900.00
Our Savior, St. Paul, Minn. 6/8/1915	1000.00	50.00							950.00
Hope, Grand Rapids, Mich. 9/8/1915	300.00	25.00			50.00				225.00
Faith, Chicago, Ill. 4/15/1916	500.00	50.00							450.00
Trinity (Ardmore), Elmhurst, Ill. 4/10/1916	500.00								500.00
4/10/1918					500.00				500.00
Redeemer, Freeport, Ill. 4/10/1916	300.00				25.00			25.00	250.00
12/28/1917					1000.00				1000.00
St. John's, Fort Lee, N. J. 5/22/1916		400.00							375.00
Trinity, Swissvale, Pa. 8/28/1916		500.00			25.00				475.00
Mount Olive, Detroit, Mich. 1/30/1917		500.00			50.00				450.00
Redeemer, Detroit. 10/5/1917. (From Niemann Fund.)					2000.00				2000.00
Total new loans		\$1400.00		\$3500.00				Total	
Total repaid		\$1075.00			\$705.00			\$425.00	unpaid
Balance of notes	\$11250.00	\$11575.00			\$14370.00			\$13945.00	\$13945.00
Cash balance	351.06	883.16			1441.04			1929.32	
Total	\$11601.06	\$12458.16			\$5811.04			\$15874.32	
	5/1/16	5/1/17			5/1/18			6/1/18	

L. KLEIN, Treasurer.

This is to certify that we, the undersigned, have this day audited all the records and accounts of Mr. L. Klein, Treasurer of the Mission Board and Church Extension Fund, and found the same to be correct.

We find the balances on hand, May 31, 1918, as follows:—

Mission Fund	\$1896.14
Portable Chapel Fund	271.71
Church Extension Fund	1789.85
Niemann Fund	139.47

Total cash on hand..... \$4097.17

We have also verified and checked the notes of the Church Extension and Niemann Funds. They show balances on notes outstanding, May 31, 1918, of \$13,945.00.

Respectfully submitted,

June 2, 1918.

H. C. KALL.
O. J. KOEHNEKE. } *Auditing Committee.*

The Committee on Report of Mission Board begs leave to submit the following:—

1. We express our gratification that an exceptionally large number of congregations has become self-supporting during the last two years, and heartily commend these congregations for their efforts in relieving the Mission Treasury of further subsidy. We wish them God's blessing for the future, and trust that they have been able to grant the necessary increases in salaries demanded by the times.

2. We also commend the Board for its action in increasing the salaries of our missionaries, and in view of present-day conditions encourage it to pursue a liberal policy in this respect.

3. We call attention to the clear and comprehensive financial statements prepared by the treasurer of the Board, as given on pages 8 to 11 of the Report. These statements indicate the careful and efficient manner in which the affairs of the Board have been conducted.

4. We recommend that the \$528.29 due on the portable chapel (see Report, p. 9) be raised at this convention by securing pledges from delegates in behalf of their congregations, to be paid by October 1.

5. We also recommend that the rules and regulations adopted by Synod, concerning the relation of missions and mission-congregations to the Board, be printed and sent annually to said missions and mission-congregations, and also to the Visitors of the District. And we here call special attention to the resolutions of Synod which require the missions and mission-congregations to consult the Board in matters pertaining to the calling of a pastor or the acquiring of church property.

6. We furthermore recommend the adoption of the following resolution:—

All congregations and missions receiving a subsidy from Synod shall be required to obtain the consent of the Board to every call issued for a pastor. Failure to observe the synodical rules and regulations, particularly those with reference to the calling of a pastor or the acquiring of church property, forfeits the right of the respective congregation or mission to the subsidy granted.

7. Present-day opportunities challenge our missionary zeal and enterprise. We must meet the challenge by dedicating ourselves anew to the task entrusted particularly to our District, namely, the spreading of the pure Gospel in the language of our country. A dollar a year per communicant member for our English missions surely is not too much. Let us, therefore, make this our slogan: "A dollar a year per communicant member for our English missions."

8. Our report would not be complete without recommending that Synod give a hearty vote of thanks to our brethren of the Mission Board, Pastors Haertel and Schuessler, and Mr. Klein, for the fidelity with which they have so ably performed the arduous duties of their office.

(Signed.) THE COMMITTEE.

ACTION.—Report of Mission Board with recommendations of committee adopted. The President was directed to appoint a committee to secure subscriptions to liquidate the debts on the portable chapel.

Your Committee on the *Church Extension Fund* begs leave to make the following report:—

We have examined the report of the Mission Board on the Church Extension Fund, as found on pages 10 and 11 of the printed report.

We commend the Board for the complete and instructive report, and are pleased to note the regular and liberal contributions with which the congregations have been remembering this Fund.

From a study of this report, and especially of the loans made to the congregations, we are impressed with the great value of this fund, especially in the way of putting mission-congregations upon their feet, and in helping them to become self-supporting.

As a matter of interest, we find that from May the first, 1916, to June the first of this year twenty-one congregations had or have received loans from this Fund, and that the total amount now outstanding is \$13,945. Judging from this report, and the splendid results which, it is evident, are accruing to the glory of our Master's kingdom through this Fund, we urge it upon all the congregations of the District to continue to make ever more liberal and regular contributions to the Church Extension Fund.

(Signed.) THE COMMITTEE.

Report of the Southeastern Lutheran Mission and Church Extension Board, Inc.

The Southeastern Mission Board submits the following report.

With the support of the General Mission Board and the liberal contributions from the local congregations, your Board has been enabled to carry on its mission-work. Your Board suffered a distinct loss when the Rev. H. B. Hemmeter, its chairman, accepted a call to a congregation in Rochester, N. Y.

Since the last convention held at Pittsburgh, Pa., your Board has installed three missionaries into the field: Candidate O. W. H. Lindemeyer as pastor of the congregation at Charlottesville, Va.; Candidate H. H. Gallmann as missionary for Danville, Petersburg, and Chase City, Va.; Candidate R. Lail as pastor for the mission-congregations in Taylorsville, Catawba, and Newton, N. C. Pastor C. Kuegele was installed as our missionary of Christ's Congregation, Hickory, N. C., successor to Pastor M. Heinicke, who resigned this charge on account of ill health. Recently your Board has called the Rev. W. Labrenz, of Pittsburgh, Pa., to become successor to the Rev. H. H. Gallmann, who resigned to become a camp pastor.

The following mission-stations are being subsidized by your Board:—

Asheville, N. C. Rev. W. D. Peters, Pastor. Concerning his charge, Pastor Peters writes: "The Asheville congregation has shown a steady growth numerically as well as spiritually, which is shown by the attendance at the Lord's Table and by the contributions. We have received sixteen new members; two adults were baptized. The weekly contributions are better now than ever before in the history of the congregation. The prospects for growth are very good. The church is nearly filled every Sunday." Subsidy, \$30 per month.

Charlottesville, Va. Rev. O. W. H. Lindemeyer, Pastor. This mission-congregation has been making progress. In addition to the congregation in Charlottesville, Pastor Lindemeyer also serves a mission-station at Gordonville, Va. His charge numbers 74 communicant members, who last year contributed \$928 for all purposes. Subsidy, \$12.50 per month.

Taylorsville, Catawba, and Newton. Rev. R. Lail, Pastor. From the missionary's report we notice a steady growth. The charge numbers 164 communicant members. Subsidy, \$50 per month, to which these congregations have contributed \$340.43 during last year.

Petersburg, Danville, and Chase City, Va. Rev. H. H. Gallmann, Pastor. Petersburg is a new mission-point, and since it is located near one of the large Army cantonments, Camp Lee, the prospects of building up a congregation are very bright.

This charge numbers 80 communicant members. Subsidy, \$50 per month.

Hickory, N. C. Rev. C. Kuegele, Pastor. This mission is a promising one, and your Board has the assurance that it will soon become self-supporting. Subsidy, \$8.33 per month.

Brandywine, West Va. Rev. A. Hahn, Pastor. This mission-charge has been supported for a number of years. Pastor Hahn has served these congregations faithfully under great difficulties. At present he is disabled. Subsidy, \$9.00 per month.

Respectfully submitted,

GEO. E. MENNEN, *Secretary.*

TREASURER'S REPORT.

RECEIPTS.

From General Board of Synod since October 12, 1915...	\$ 5500.00
From congregations	15077.74
	<hr/> \$20577.74

DISBURSEMENTS.

<i>Subsidies:</i> Asheville, N. C. (\$30.00 per month)	\$ 935.01
Brandywine, W. Va. (\$9.00 per month)	293.00
Charlottesville, Va. (\$12.50 per month)	291.00
Hickory, N. C. (\$8.33 per month)	258.23
Traveling expenses of the Board, etc.	3816.87
Miscellaneous expenses	117.94
Local Mission Board	56.00
Church lot in Catawba, loans, etc.	10785.13
Note	1000.00
	<hr/> \$17553.18
By balance	3024.56
	<hr/> \$20577.74
By balance	\$3024.56
By note	1000.00
	<hr/> \$4024.56

May 27, 1918.

C. S. COYNER, *Treasurer.*

The Committee on Report of Southeastern Lutheran Mission and Church Extension Board, Inc., submits the following report:—

We recommend that the Report of the Southeastern Lutheran Mission and Church Extension Board, Inc., be adopted. The books were properly audited and found correct.

We commend the Board for its very evident zeal in the prosecution of its mission-work, three new missions having been established, and especially for its splendid support of the Quadricentennial Jubilee Fund.

(Signed.) THE COMMITTEE.

Report of Treasurer.

May 1, 1916, to May 20, 1918.

Expense Account.

Synodical Treasury, <i>Dr.</i>	\$860.86	
To Committee on Ministerial Education		\$ 8.60
Exchange on checks		5.90
Finance Committee		106.25
President's expense		252.21
Secretary's expense		8.05
Statistician's expense		9.00
Synodical expense		447.85
Treasurer's expense		23.00
	\$860.86	\$860.86
Interest on bank balances, <i>Dr.</i>	\$68.11	
To Synodical Treasury		\$68.11

	Balance, May 1, 1916.	Receipts, May 1, 1916, to May 20, 1918.	Total.	Disburse- ments, May 1, 1916, to May 20, 1918.	Balance, May 20, 1918.
MISSION TREASURY	\$105.38	\$16701.89	\$16807.27	\$16284.40	\$522.87
MISSION TREASURY, SOUTH- EASTERN DISTRICT	3.30	1611.11	1614.41	1605.86	8.55
SYNODICAL TREASURY	160.29	4479.16	4639.45	4360.86	278.59
SYNODICAL BUILDING FUND	2.28	561.65	563.93	561.62	2.31
MISCELLANEOUS FUNDS:—					
Albuquerque, N. Mex., Mis- sion	—	14.36	14.36	14.36	—
Altenheim, St. Louis, Mo....	—	40.00	40.00	40.00	—
Altenheim, Wauwatosa, Wis.	—	12.00	12.00	12.00	—
American Lutheran Publicity Bureau	—	10.00	10.00	10.00	—
Armenian Relief	—	41.10	41.10	41.10	—
Augsburg Orphan Home, Bal- timore, Md.	—	16.45	16.45	16.45	—
Australia and New Zealand Mission	—	33.00	33.00	33.00	—
Bethlehem Orphanage, Col- lege Point, L. I.	—	14.07	14.07	14.07	—
Board for Army and Navy Chaplains	—	6645.56	6645.56	6635.56	10.00
Board of Support	—	308.11	308.11	237.73	70.38
Brazil Mission	6.60	258.71	265.31	265.31	—
Buffalo Mission Society	—	125.00	125.00	125.00	—
Building Fund Old Folks' Home, Marwood, Pa.	—	430.24	430.24	430.24	—
Children War-sufferers	—	70.25	70.25	70.25	—
China Mission	—	112.50	112.50	112.50	—
Church Extension Fund....	37.26	2241.33	2278.59	2273.03	5.56
Church Extension Fund, Ju- bilee-offerings	—	13333.51	13333.51	13333.51	—
Church Extension Fund Southeastern District	—	2448.84	2448.84	2448.84	—
City Mission in Baltimore..	—	54.20	54.20	54.20	—
City Mission in Buffalo.....	—	205.00	205.00	205.00	—
City Mission in Chicago....	—	5.00	5.00	5.00	—

	Balance, May 1, 1916.	Receipts, May 1, 1916, to May 20, 1918.	Total.	Disburse- ments, May 1, 1916, to May 20, 1918.	Balance, May 20, 1918.
City Mission in Detroit.....	—	2.00	2.00	2.00	—
City Mission in Milwaukee..	—	83.10	83.10	83.10	—
City Mission in St. Louis....	7.76	744.00	751.76	741.76	10.00
Concordia College, Milwau- kee, Wis.	—	40.00	40.00	40.00	—
Concordia College, Spring- field, Ill.	—	218.25	218.25	218.25	—
Concordia Collegiate Insti- tute, Bronxville, N. Y....	—	20.00	20.00	20.00	—
Concordia Orphan Home, Marwood, Pa.	—	400.00	400.00	400.00	—
Cuba Mission	—	2.00	2.00	2.00	—
Deaf-and-dumb Chapel, De- troit, Mich.	—	1.00	1.00	1.00	—
Deaf-and-dumb Children's Li- brary	—	1.50	1.50	1.50	—
Deaf-and-dumb Institute, North Detroit, Mich.....	—	281.25	281.25	281.25	—
Deaf-mute Congregation, Minneapolis, Minn.	—	10.00	10.00	10.00	—
Deaf-mute Mission	—	171.04	171.04	171.04	—
Deaf-mute Mission, Minne- apolis, Minn.	—	20.00	20.00	20.00	—
Detroit Hospital Mission...	—	1.00	1.00	1.00	—
Eloise, Mich., Mission.....	—	7.00	7.00	7.00	—
Emigrant Mission	—	8.00	8.00	8.00	—
Emigrant Mission, Balti- more, Md.	—	1.00	1.00	1.00	—
European Free Church.....	—	36.00	36.00	36.00	—
European Mission	—	15.00	15.00	15.00	—
Ev. Luth. Church, Phoenix, Ariz.	—	10.00	10.00	10.00	—
Ev. Luth. Home-finding So- ciety of Illinois	—	50.00	50.00	50.00	—
Ev. Luth. Home-finding So- ciety of Michigan	—	10.00	10.00	10.00	—
Ev. Luth. Home-finding So- ciety of Missouri	—	10.00	10.00	10.00	—
Ev. Luth. Home-finding So- ciety of Wisconsin	—	23.50	23.50	23.50	—
Foreign Missions	12.91	165.86	178.77	178.77	—
Foreign-tongue Missions in the United States	—	98.90	98.90	98.90	—
Free Church in London....	—	10.00	10.00	10.00	—
General Church Extension Fund	—	160.00	160.00	160.00	—
General Home Mission.....	—	394.97	394.97	394.97	—
Holy Cross School, St. Louis, Mo.	—	210.00	210.00	210.00	—
Home for the Aged, Monroe, Mich.	—	28.00	28.00	28.00	—
Home for Epileptics and Feeble-minded	2.00	358.49	360.49	360.49	—
Hope Congregation, South- ampton, St. Louis, Mo....	—	75.00	75.00	75.00	—

	Balance, May 1, 1916.	Receipts, May 1, 1916, to May 20, 1918.	Total.	Disburse- ments, May 1, 1916, to May 20, 1918.	Balance, May 20, 1918.
Iale of Pines Mission.....	—	1.00	1.00	1.00	—
India Mission	—	323.44	323.44	323.44	—
Indian Mission	—	59.06	59.06	59.06	—
Indigent Students, Milwau- kee, Wis.	—	25.00	25.00	25.00	—
Indigent Students, Conover, N. C.	—	282.28	282.28	282.28	—
Indigent Students, St. Louis, Mo.	—	15.00	15.00	15.00	—
Italian Mission	—	56.81	56.81	56.81	—
Jewish Mission	—	21.39	21.39	21.39	—
Kinderheim, Addison, Ill....	—	5.00	5.00	5.00	—
Kinderheim, Chicago, Ill....	—	7.00	7.00	7.00	—
Lamps for Negro Mission Chapel, Possum Bend, Ala.	—	26.15	26.15	26.15	—
London Mission	—	18.00	18.00	18.00	—
Luther Institute, Chicago, Ill.	—	76.38	76.38	76.38	—
Lutheran Children's Friend and Hospice Society, Buf- falo, N. Y.	—	5.00	5.00	5.00	—
Lutheran Hospital, Brook- lyn, N. Y.	—	60.10	60.10	60.10	—
Martin Luther Orphanage, West Roxbury, Mass....	—	5.00	5.00	5.00	—
Medical Mission in China...	—	21.00	21.00	21.00	—
Medical Mission in India...	—	21.42	21.42	21.42	—
Michigan Children's Aid As- sociation	—	3.01	3.01	3.01	—
Mileage Fund	49.34	31.96	81.30	70.00	11.30
Ministerial Education Fund	5.00	1240.85	1245.85	1230.85	15.00
Missionary Nurse in India..	—	24.00	24.00	24.00	—
Mount Olive Church, Detroit Mich.	—	226.00	226.00	226.00	—
Nazareth Mission, Buffalo, N. Y.	—	50.00	50.00	50.00	—
Negro Mission	5.85	806.14	811.99	779.80	32.19
Negro Mission, Building Fund	—	2.50	2.50	2.50	—
Negro Mission Chapel	—	12.00	12.00	12.00	—
North Carolina Mission	—	50.00	50.00	50.00	—
Old Folks' Home, Brooklyn, N. Y.	—	7.50	7.50	7.50	—
Old People's Home, Arling- ton Heights, Ill.	—	57.15	57.15	57.15	—
Orphanage, Addison, Ill....	—	57.69	57.69	57.69	—
Orphanage, Des Peres, Mo...	—	446.60	446.60	445.60	1.00
Orphanage, Marwood, Pa....	—	10.00	10.00	10.00	—
Parsonage Fund of City Mis- sionary, Milwaukee, Wis..	—	25.00	25.00	25.00	—
Portable Church Fund.....	—	333.98	333.98	333.98	—
Red Cross	—	3.37	3.37	3.37	—
Red Cross, Staunton, Va....	—	130.70	130.70	130.70	—
Relief Fund	11.99	1054.91	1066.90	1065.74	1.16
Rev. Schlechte's Mission, Chi- cago, Ill.	—	20.00	20.00	20.00	—

	Bal- ance, May 1, 1916.	Receipts, May 1, 1916, to May 20, 1918.	Total.	Disburse- ments, May 1, 1916, to May 20, 1918.	Bal- ance, May 20, 1918.
St. John's College, Winfield, Kans.	—	50.00	50.00	50.00	—
St. Paul's Church, Buffalo, N. Y.	—	25.00	25.00	25.00	—
South Buffalo Mission	—	135.00	135.00	135.00	—
Student Walter Andres	—	9.00	9.00	9.00	—
Student John Cornish	—	30.94	30.94	30.94	—
Student Daniel in India ...	—	25.00	25.00	25.00	—
Student at Fort Wayne, Ind.	—	231.66	231.66	231.66	—
Student at Fort Wayne, Ind.	—	100.00	100.00	100.00	—
Student Chas. Gearing	—	10.00	10.00	10.00	—
Student Hornburg	—	95.00	95.00	95.00	—
Student at Winfield, Kans..	—	55.00	55.00	55.00	—
Student E. Meyer	—	31.00	31.00	31.00	—
Student Herman Meyer	—	11.55	11.55	11.55	—
Student Orville Rader	—	30.00	30.00	30.00	—
Student Schnedler	—	67.50	67.50	67.50	—
Students in Winfield, Kans..	—	15.00	15.00	15.00	—
Synodical Meeting, Milwau- kee, Wis., Expense of....	—	50.00	50.00	50.00	—
Teachers' Seminary, River Forest, Ill.	—	15.00	15.00	15.00	—
Tuberculosis Sanitarium, Wheat Ridge, Colo.	12.75	381.62	394.37	369.37	25.00
Walther League Bible Fund	—	52.35	52.35	52.35	—
Walther League Hospice, Chicago, Ill.	—	8.50	8.50	8.50	—
War Sufferers	—	39.00	39.00	39.00	—
Zenana Mission	—	185.00	185.00	185.00	—
	\$422.71	\$60715.41	\$61138.12	\$60144.21	\$993.91

EDWARD H. ENGLER, *Treasurer*,
5522 Waterman Ave., St. Louis, Mo.

Audited May 29, 1918.

H. H. JOST.
CHAS. C. W. SCHAEFER. } *Committee.*

Report of Finance Committee.

Your Finance Committee has carefully tabulated the contributions of all our congregations to the various synodical treasuries as credited in the *Lutheran Witness*. The report covers the years 1916—17.

The response of our congregations to the growing financial needs of District and Synod has been very encouraging. However, much more can and should be done if we are to measure up to the present opportunities of extending our Ev. Lutheran Church-work in the English language. We urge upon ALL congregations regular and systematic giving for synodical purposes as the safe and sane method of approaching a greater degree of efficiency.

The present war-conditions, the universal diversion of funds to patriotic purposes, as well as the increased cost of living for our missionaries, students, etc., are placing vexing problems on our Boards. We can and we must meet the situation by making more liberal and more regular contributions.

Owing to circumstances over which the Finance Committee had no control, the circular letters to congregations did not appear at the usual time. A budget, however, has been prepared and letters have been sent to all the brethren this month. We again ask the serious and prayerful consideration by both pastors and congregations of the suggestions found therein.

Since the General Body (*Allgemeine Synode*) has taken over the Relief Funds of all Districts, it would be advisable for this convention to decide whether the Finance Committee of the English District should continue to include this fund in its annual budget, or whether this Committee is to continue to urge those treasuries only which affect our English District exclusively.

Only a small percentage of our congregations has taken advantage of the offer of the Finance Committee to supply, free of charge, envelopes for our principal treasuries. Congregations which have to have special envelopes printed would find it to their own and Synod's interest, we believe, to make use of this offer.

May our Lord, who has supplied the needs of His Church in the past, make us willing and liberal stewards of His trust, and also increase our zeal to continue and to expand His work for the salvation of many and the glory of His name!

CONTRIBUTIONS OF CONGREGATIONS DURING 1917.

(According to *Lutheran Witness*.)

	1917.	1916.
Akron, O., Concordia	\$ 646.00	\$ 299.00
Ardmore, Ill., Trinity	—	—
Asheville, N. C., Immanuel	15.00	10.00
Baltimore, Md., Immanuel	381.55	383.96
Baltimore, Md., Jackson Square	127.29	141.57
Baltimore, Md., Redeemer	217.93	272.73
Brandywine, W. Va.	—	—
Boston, Mass., Bethlehem	46.90	22.75
Brooklyn, N. Y., Good Shepherd	—	—
Brooklyn, N. Y., Our Savior	543.89	224.05
Buck Valley, Pa., Zion	—	—
Buffalo, N. Y., Calvary	2695.25	1187.85
Buffalo, N. Y., Nazareth	18.39	—
Burke Co., N. C., Luther Chapel	—	—
Cascade, Mo., Zion	136.22	51.70
Catawba Co., N. C., St. Peter's	19.15	2.00
Catawba Co., N. C., Friendship	1.00	—
Catawba Co., N. C., Mount Olive	12.00	15.34
Catawba Co., N. C., St. John's and Bethel	91.86	73.81

	1917.	1916.
Charlottesville, Va., Immanuel	—	—
Chicago, Ill., Bethany	777.96	—
Chicago, Ill., Christ	388.45	425.24
Chicago, Ill., Faith	43.01	54.73
Chicago, Ill., Mount Olive	8.50	—
Chicago, Ill., Redeemer	2625.39	1009.50
Chicago, Ill., Windsor Park	217.19	55.05
Chicago, Ill., Pilgrim	463.48	396.47
Cincinnati, O., Our Savior	285.42	174.60
Cleveland, O., Grace	745.25	663.50
Cleveland, O., Redeemer	167.50	220.00
Cleveland, O., St. Andrew's	—	34.38
Cleveland, O., Unity	—	—
Conover, N. C., Concordia	511.08	310.12
Conover, N. C., Immanuel	10.82	603.90
Conway, Mo.	90.00	—
Coyner's, Virginia	2600.41	333.28
Dallas, Tex., Trinity	26.13	24.65
Detroit, Mich., Christ	142.42	171.26
Detroit, Mich., Redeemer	199.19	152.57
Detroit, Mich., Mount Olive	26.00	—
Detroit, Mich., St. Andrew's	694.19	528.55
Detroit, Mich., St. Mark's	455.00	123.30
East St. Louis, Ill., Trinity	402.34	423.43
Elyria, O., Grace	70.50	224.94
Fort Wayne, Ind., Redeemer	481.86	777.85
Freeport, Ill., Redeemer	61.98	115.96
Glen Ellyn, Ill., Grace	—	—
Grand Rapids, Mich., Hope	34.20	17.60
Grantwood, N. J., Trinity	—	—
Greensboro, N. C., Ebenezer	—	21.50
Hannibal, Mo., St. John's	790.45	111.14
Harrisburg, Pa., Calvary	103.27	40.18
Hickory, N. C., three stations	29.83	50.75
Jersey City, N. J., Grace	1193.52	337.29
Lakewood, O., Pilgrim	267.45	66.80
Lancaster, Pa., Mount Calvary	—	65.12
Milwaukee, Wis., Faith	128.00	78.75
Milwaukee, Wis., Mount Olive	1302.26	895.69
Minneapolis, Minn., Mount Olive	136.53	89.46
Morgan, Mo., Trinity	—	2.00
New York City, Bedford Park, Grace	—	62.00
New York City, Holy Trinity	162.00	120.07
New York City, Redeemer	50.00	315.18
Niangua, Mo., Immanuel and St. Paul's	18.00	138.59
North Tonawanda, N. Y., Redeemer	139.74	47.78
Oak Park, Ill., Trinity	896.39	626.54
Oakmont, Pa., Redeemer	—	—
Pittsburgh, Pa., Grace	25.00	15.00
Pittsburgh, Pa., Immanuel	8.31	—
Pittsburgh, Pa., St. Andrew's	1684.25	1160.54
Pittsburgh, Pa., Trinity	460.00	339.50
San Diego, Cal., Grace	8.50	16.20
San Francisco, Cal., Christ	126.35	—
Sheboygan, Wis., St. Mark's	615.44	280.25
South Sodus, N. Y., St. Mark's	59.10	53.84

	1917.	1916.
Springdale, Ark., Salem	95.00	95.00
Strasburg, Ill., Grace	457.92	176.65
St. Louis, Mo., Christ	15.35	—
St. Louis, Mo., Grace	990.96	606.46
St. Louis, Mo., Mount Calvary	664.85	628.57
St. Louis, Mo., Pilgrim	932.74	652.54
St. Louis, Mo., Redeemer	1255.49	739.69
St. Louis, Mo., Our Savior	—	—
St. Paul, Minn., Our Savior	10.06	8.23
St. Paul, Minn., Redeemer	995.71	455.80
Taylorville, N. C., St. Paul's	—	—
Violetville, Md., Bethany	64.70	41.50
Washington, D. C., Christ	48.66	100.00
Webster Groves, Mo., Christ	—	7.90

THE FINANCE COMMITTEE.

C. MANZELMAN.
A. J. MEIER.
E. C. FAOKLER.

Your Committee on Report of Finance Committee begs leave to submit the following:—

In connection with § 2 of the Finance Committee's report, to wit: "The response of our congregations to the growing financial needs of District and Synod has been very encouraging. However, much more can and should be done if we are to measure up to the present opportunities of extending our Evangelical Lutheran Church work in the English language. We urge upon all congregations regular and systematic giving for synodical purposes as the safe and sane method of approaching a great degree of efficiency," we would say that a little study of the financial report and figures reveals the fact that very few, if any, of the congregations have raised their apportionment; most of the congregations have fallen below their average of one dollar, and 18 congregations have collected nothing for District purposes.

In view of these facts, as well as of the larger demands and increased expenses, we recommend the following resolutions:—

Be it resolved, That all congregations be urged to make greater efforts in supporting the District funds, and where it has not already been done, to provide for regular contributions to District funds in connection with their financial system, not merely send a special collection once a year.

In connection with § 4 of the report we recommend the following resolution:—

Be it resolved, That our Finance Committee continue to include the Relief Fund (Treasury of Support) in its budget, as long as the

General Body perpetuates a District committee for this fund. However, no appeals for funds are to be sent out by this committee without the approval of the Finance Committee.

In connection with § 5 of the report we recommend the following resolution:—

A little study of the figures submitted for 1917 reveals the following facts:—

25,000 communicant members, at an average of \$1 per member, would raise what is necessary in ordinary times for the current expenses of the District. During 1917 the District raised \$29,697.83. Apparently we had a surplus of \$4,697.83; in fact, however, we had a deficit of \$6,730. \$11,027.09 of this \$29,697.83 we raised for special purposes (Jubilee Fund and Army and Navy Fund), leaving only \$18,000 for the current expenses of the year. Plainly we have not met the present annual demands as we met them in State, Red Cross, Liberty Bonds, etc.

Finally, we recommend to Synod the following resolution:—

Be it resolved, That Synod, in the election of the Finance Committee, elect only the chairman, and that this chairman be empowered to select the other two members of the committee, subject to approval by President.

Be it resolved to empower the Finance Committee to engage such help as may be necessary to carry on its work.

Be it resolved to express the appreciation and thanks of the English District to the outgoing Finance Committee for its services in the past.

ACTION.— Report adopted as amended.

Relief Fund.

Your Committee on Relief begs leave to make the following report of its activities.

Since the last convention, your Committee has granted support to Mrs. Cora Bonnet, widow of the late Rev. A. Bonnet, of Strasburg, Ill., as well as to Rev. A. A. Hahn, of Brandywine, W. Va., the former receiving \$30 and the latter \$15 per month. The support which had been granted the family of Rev. Theo. F. Hahn, of Baltimore, Md., was discontinued in February, 1917. This leaves three beneficiaries, who receive \$55 monthly.

According to the resolution of Delegate Synod, assembled at Milwaukee, 1917, where a Board of Support was created and vested with authority to take over the work carried on by the various District boards, your Committee has turned over its capital of \$3,000 to the

Pension Fund which this committee is striving to raise, and its cash balance of \$239.82 to the treasury for current expenses.

Your Committee also begs leave to make the following recommendation:—

That the delegates, both clerical and lay, be asked to urge their respective congregations to make adequate contributions to the Treasury of Support. 14 cents per communicant member is required.

Respectfully submitted,

THE RELIEF COMMITTEE.

PAUL F. BENTE, Chairman.

C. A. A. J. MILLER, Secretary.

The Committee on Report of Relief Fund makes the following recommendations:—

1. We recommend that the support given to the dependent persons and families as stated in the printed report of the Relief Fund be approved.

2. We recommend that the action of the Board in turning over to the General Board of Support the \$3,000 for Pension Fund, and the cash balance of \$239.82 to the Treasury for current expenses, be approved.

3. The Committee recommends that § 4 in printed report be approved.
(Signed.) THE COMMITTEE.

ACTION.— Report adopted as amended.

Synod further *resolved* to approve the plan of the Lutheran Laymen's League to raise $\frac{1}{4}$ million dollars for the Pension Fund, and expressed a hearty interest and active cooperation in establishing such a fund.

Report of Committee on Ministerial Education.

Your Committee on Ministerial Education begs leave to report that its attention, during the last biennium, has been given exclusively to—

1. Securing and supporting financially indigent students. During the last school-year ten students received support, averaging approximately eleven dollars per month. There is a deficit in the treasury.

2. Conducting a series of five lectures by pastors before the student-bodies at our Seminaries at St. Louis and Springfield. Two hundred dollars were expended for this work. This amount was provided by individual gifts, independent of synodical contribution.

3. Your Committee suggests a more systematic and consistent treatment of this important benevolence on the part of our congregations.

WILLIAM H. DALE,

Secretary and Treasurer.

A. E. SUOOP.

ACTION.—Report adopted. The Finance Committee was instructed to make an early appeal to the congregations for funds. The congregations were urged to adopt a regular system, and raise at least 5 cents per communicant member. The committee was commended for arranging the lecture-course.

Statistician's Report.

In accordance with the recommendation of Synod at the previous convention, figures have been obtained from the various pastors, and a table of statistics was arranged and published in the *Witness* as early as possible after January 1st in the past two years. For the year 1917 all pastors, with one exception, sent in at least a partial report.

According to the figures received, the number of pastors on December 31, 1917, were 78, and congregations 91, the average size of each congregation being 278 communicant members. The present membership of the District is 25,270 communicant members, and the rate of increase for the past biennium has been about 5% per year. Our contributions to benevolences averaged \$1.75 per member, being an increase of 79 cents over the previous year, which increase was due to the Jubilee-offering. In round numbers the Jubilee-offering for the District amounted to \$20,000.

Respectfully submitted,

J. FRANKLIN YOUNT, *Statistician.*

Your Committee on Statistician's Report submits the following:—

1. We commend the efforts of our statistician and the cooperation of our pastors in getting out a good report.
2. We recommend that all our pastors continue as helpers to our statistician to make his report full and correct.
3. We suggest that a resolution of thanks be tendered our statistician for his faithful and satisfactory service.

Respectfully,

(Signed.) THE COMMITTEE.

Report of Committee on Publication Board's Report.

1. Your Committee received no printed or written report from the Committee on Publication, but accepted an oral report of one of the members present.

2. With regard to one matter furnished in this oral report, namely, that the publication of a commentary on the books of the Bible, which, it was reported at the last convention of Synod, was not feasible, is still, according to advice from Concordia Publishing House, out of the question, we therefore recommend that the Board be asked to keep this important matter in mind, and at the opportune time, when conditions improve and become more favorable, hasten the carrying out of this wish of Synod.

3. That the Board be commended for, and encouraged in, the work of supervision exercised in the publishing of certain literature, particularly Sunday-school literature, which Synod profitably uses, and that the Board be urged to do all in its power to see that the best interests of Synod are served in this regard.

4. We recommend that Synod's able and qualified members, in view of the manifest scarcity of much-needed English publications, be encouraged and prevailed upon to submit to the Board of Publication such manuscripts as will be of use in the prosecution of the great work of upbuilding and extending the kingdom of our Lord.

(Signed.) THE COMMITTEE.

ACTION.— Report adopted. — In this connection Synod furthermore *resolved* to ask the General Body to publish a short, simple, handy commentary of the books of the Bible in separate volumes.

Young People's Work.

Your Committee on Young People's Work begs leave to make the following report:—

The Committee on Young People's Work elected by Synod at Pittsburgh has submitted no written report for the reason that it found no work to do, and consequently had nothing to report.

Owing to the fact that the Walther League has made a study of the young people's problem, we recommend that Synod direct its committee to consider this organization in connection with their work.

Your Committee recommends that this committee make regular reports of their activities to Synod.

Your Committee recommends that the local conferences make this topic a subject to be discussed and encouraged at their meetings.

Respectfully submitted,

(Signed.) THE COMMITTEE.

Mileage Report.

Balance on hand	\$ 11.30
Collections	157.88
	<hr/> \$169.18
Disbursed through Mr. E. H. Engler	140.25
	<hr/>
<i>Balance</i>	\$28.93
(Signed.)	H. C. STEINHOFF.

Committee on Trustees' Report.

Your Committee on Report of Trustees respectfully reports that the Board of Trustees had nothing to report, as no occasion arose requiring them to take any action.

Your Committee begs leave to notice in addition that the Treasurer of the District, Mr. Edward H. Engler, has furnished the bond required of him at the session of the District held at St. Paul in 1915. This bond, having been filled, was placed in the hands of the Trustees.

(Signed.) THE COMMITTEE.

Matters of the General Body.

Vice-President H. P. Eckhardt represented General President Pfothenhauer and presented educational, financial, and other matters.

Treasurer E. Seuel spoke on publication affairs, and also on the condition of the General Treasury.

Pastor G. F. Kuehnert addressed the convention in behalf of the Board of Support and its plans, and urged larger contributions.

Pastor C. J. Craemer was extended the privilege of addressing Synod on the Lutheran Laymen's League and its purposes.

Pastor Boester, a member of the Army and Navy Board, spoke of the stupendous work that was being done, and asked for our continuous support. Secretary Lindemann of the Eastern Board likewise spoke of the work.

Miscellaneous.

The hours of session were: Morning, 9 to 12 o'clock; afternoon, 1.30 to 4 o'clock.

A rising vote of welcome was given Pastor Harry Olsen and his congregation, in view of the fact that they were coming to us from another synod.

Resolution that Finance Committee be called in the same city with President was repealed.

Resolution creating local representation of Mission Board was repealed.

Visitors are to report to the proposed new Conference Districts at next convention.

Laymen's Resolution.

In committee as a whole the laymen of this convention expressed the belief that the general business affairs of the English District had come to such large proportions as to render it necessary that paid assistance in helping its management should be provided.

Therefore it was resolved that through an appointed committee they recommend to this convention to authorize:—

First: The Finance Committee to propose, by letter, to the individual congregations of our District that by virtue of our rapid growth it becomes necessary to assist the management of our general business affairs, and that the desired result can more readily be realized through the help of the exclusive services of a competent representative, and that an equitable assessment be made, for that purpose, of the voting membership of each congregation.

Secondly: When this fund is secured, or before, a committee of three, to consist of the President and two laymen, to be appointed by the President and the two Vice-Presidents, is to call a field secretary for this office, and that he is to be under the direct supervision and direction of this committee until their successors have been chosen.

ACTION.— Report adopted.

Synod further resolved to refer this recommendation to a special committee to be appointed by the President on consultation with the Vice-President. This committee, after a thorough discussion, is to present the matter in concrete form to the congregations, receive their suggestions, and make a final report at the next convention.

Petitions and Resolutions.

The Southeastern Conference District addressed a petition to Synod that the General Body be petitioned to alter the lecture-course at Concordia Seminary, St. Louis, Mo., to enable the students desiring to hear the lectures to do so in the English language.

Synod adopted the following resolutions:—

Resolved, That the English District petition the venerable General Body to institute a parallel English course at our Seminary in St. Louis, and also refer to Committee on Survey.

Resolved, That we petition the General Body to place the needed additional men at our Seminary.

The petition of the Eastern Conference District was approved recommending:—

1. The publication of another leaflet of Bible History lessons with a course of catechetical instruction relative to the lesson.
2. The publication of a cheap edition of the Passion History for popular distribution.
3. The publication of a cheap edition of Dr. Abbetmeyer's *Pastor in the Sick-room*.

Recommendation as to a revision and simplification of the English Catechism was acted on in connection with the President's recommendation (1).

The following resolutions were also adopted:—

Resolved, to recommend to the Survey Committee appointed by the Delegate Synod to consider the advisability of moving the Seminaries from St. Louis and Springfield to River Forest.

Resolved, That the President of our District be authorized to draw on the Synodical Treasury for his official expenses.

Resolved, to suggest to Concordia Publishing House the change of the term "Synodalbericht" to "Synodical Report," in order that the German term might be eliminated from our Synod's printed reports.

Resolutions of Thanks.

A rising vote of thanks was extended to President Detzer, who expressed his regret that the state of his health made it impossible to act as President.

WHEREAS, we have enjoyed for a number of years the privilege of the faithful and efficient services of Mr. E. H. Engler as Treasurer of our English District and Mr. Engler feels compelled, by lack of time, to refuse a renomination; therefore be it

Resolved, That we express to Mr. E. H. Engler our hearty thanks for his efficient services, and our regrets at his enforced departure from the ranks of synodical officials.

Resolved, That a vote of thanks be extended to Mr. H. H. Jost and Chas. C. W. Schaefer who acted as our Auditing Committee of Synod's books.

Resolved, That Synod express to the Rev. G. Schuessler, to the members of Redeemer Church, and to the Ladies' Aid Society of said Church, its heartfelt thanks for the splendid hospitality we have enjoyed in their midst; also for loan of funds to purchase portable chapel; and that we ask Pastor Schuessler to convey these resolutions to his people.

Resolved, That we express to the Rev. F. Kroencke our hearty thanks for his able essay.

Resolved, That we thank the Automobile Ride Committee, as well as those who placed autos at our disposal.

Resolved, That we also thank the typists who have so kindly given us their services.

Obituary Resolutions.

WHEREAS, It has pleased Almighty God to call from the labors in the vineyard to his eternal rest the *Rev. D. A. Goodman*; and,

WHEREAS, God in His kind providence has permitted us to enjoy for a season the cordial fellowship of the same and the blessings of fraternal communion with him; therefore be it

Resolved, That we record in our minutes our gratitude to God for the privilege of fellowship with our departed brother, and our sympathy with his bereaved family; be it furthermore

Resolved, That we send a copy of this resolution to the members of the family.

WHEREAS, It has pleased Almighty God in His wise providence to call from the midst of faithful and blessed labor to his eternal reward our beloved and gifted brother, *Arthur T. Bonnet*; and

WHEREAS, We are deeply cognizant of the great loss which has come to our District and the whole Church through the early departure of our esteemed brother; therefore be it

Resolved, That we record our deep appreciation of his worth and work, his patience and fortitude under trying conditions, and the deep devotion with which he gave all his gifts to the cause of the Lord; and that we express our sympathy through the secretary to the family of the deceased, and forward a copy of these resolutions to them.

Greetings and Congratulations.

Greetings were received from President F. Pfothenhauer, Prof. Geo. Romoser, and the Southern Wisconsin District.

Greetings were extended to President F. Pfothenhauer, to Prof. Geo. Romoser, to the Southwestern Wisconsin District of the Joint Synod of Wisconsin, to the Southern Wisconsin District, and to the Northern Wisconsin District.

Congratulations were extended to Pastors H. Walker, C. C. Schmidt and H. H. Succop, upon whom the degree of Doctor of Divinity was bestowed by the Faculty of Concordia Seminary, St. Louis, Mo.

War Service Resolutions.

WHEREAS, Our beloved land is at war, and Synod convenes during a critical period in our country's history; and,

WHEREAS, We realize to the full the special duties incumbent upon us as Christian citizens of this country; therefore be it

Resolved, That we express our supreme gratification at the undoubted evidence our Lutheran people have given of their loyalty to their country's cause by their universal subscription to the various Liberty Loans and the whole-hearted support of other governmental measures for the successful prosecution of the war. Be it

Resolved, That Synod express its deep gratification at the universal and hearty participation of our Lutheran people in the noble work of the American Red Cross Society, and commend the benevolent work of this organization to the continued and, if possible, increased support of our people. Be it

Resolved, That we express our gratification at the hearty response with which our people have met the extraordinary financial obligations imposed on them by the needs of the Lutheran Church Board for Army and Navy. Be it furthermore

Resolved, That we encourage our people to support to the utmost of their ability the work of the Lutheran Church Board for Army and Navy; that we bring to their attention the stupendous scope of this work necessitating on the part of our people real financial sacrifices, and impress upon them the glorious opportunities which this work unfolds, not only as a means of ministering to the spiritual needs of our boys under the flag, but also as a missionary agency.

PROCEEDINGS

of the

FIFTH CONVENTION

of the

ENGLISH DISTRICT

of the

Synod of Missouri, Ohio, and Other States,

held at

Conover, N. C., July 16 to 22, 1919.



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1919.

ENGLISH DISTRICT

of

Synod of Missouri, Ohio, and Other States.

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PROCEEDINGS.

The Fifth Convention of the English District was held in Concordia Church, Conover, N. C., the Rev. Geo. Mennen, pastor, July 16—22, 1919. The convention opened on Wednesday morning with a Communion service. The Fourth Vice-President of the General Body, the Rev. H. P. Eckhardt, preached a sermon on 2 Tim. 3, 15—17; the Rev. A. Tong made the confessional address. The usual pastoral service was held on Friday evening; Pastor A. R. G. Hanser delivered the sermon. On Sunday morning the Rev. Wm. H. Dale preached in Concordia Church; in the afternoon, the Rev. F. C. G. Schumm. — The attendance at the convention was as follows: Professors and pastors present, 79; lay-delegates, 37; teachers, 1.

ROLL.

a = absent; *l* = late; *d* = departed before close; *e* = excused;
n = no excuse received; *r* = received.

PASTORS AND DELEGATES (*Voting*).

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Bailey, J. M.	Oak Park, Ill. (Trinity)	W. Wehrs
Bartling, A. P. <i>d</i>	Swissvale, Pa. (Trinity)	<i>n</i>
Bente, P. F.	Baltimore, Md. (Emmanuel)	W. H. Killian
Buchheimer, L.	St. Louis, Mo. (Redeemer)	O. Herman
Buenger, M. F. <i>r a e</i>	Strasburg, Ill. (Grace)	<i>e</i>
Czaminske, W. M.	Sheboygan, Wis. (St. Mark's)	<i>e</i>
Dale, W. H.	Pittsburgh, Pa. (Trinity)	W. E. Smith <i>d</i>
Dallmann, W.	Milwaukee, Wis. (Mount Olive)	Dr. A. A. Block <i>d</i>
Damschroeder, C. <i>a e</i>	San Diego, Cal. (Grace)	<i>n</i>
Detzer, J. A. <i>a e</i>	Detroit, Mich. (Christ)	<i>n</i>
Doerffler, A. <i>d</i>	St. Louis, Mo. (Pilgrim)	W. Junge <i>d e</i>
Eckhardt, H. P. <i>d</i>	Pittsburgh, Pa. (St. Andrew's)	H. A. Voskamp <i>d</i>
Ehlers, K. H. <i>d</i>	Pittsburgh, Pa. (Emmanuel)	<i>e</i>
Engelken, H. J.	Baltimore, Md. (Redeemer)	Dr. C. A. A. Miller
Fackler, E. C. <i>a e</i>	Detroit, Mich. (St. Andrew's)	E. Knorr
Friedrich, E. J.	Crimora, Va. (Coyner's)	F. B. Leonard
Graebner, J. R. <i>d</i>	Fort Wayne, Ind. (Redeemer)	G. Steup
Haertel, E. F.	Chicago, Ill. (Christ)	<i>n</i>
Hageman, G. E. <i>a e</i>	Brooklyn, N. Y. (Good Shepherd)	<i>e</i>
Hahn, A. <i>a e</i>	Pendleton Co., W. Va. (Mitchell's; Probst's; Sugar Grove)	<i>n</i>
Hanser, A. R. G.	Brooklyn, N. Y. (Our Savior)	Hy. Pepper
Haserodt, E. V.	Chicago, Ill. (Faith)	<i>e</i>
Hemmeter, B. H.	Chicago, Ill. (Mount Olive)	<i>e</i>
Jena, F.	W. New York, N. J. (St. Paul's)	<i>e</i>
Jesse, E. L. R. <i>a e</i>	St. Louis, Mo. (Mount Calvary)	<i>e</i>
Kaub, A. H. <i>d</i>	Chicago, Ill. (Windsor Park)	W. Whitebread <i>d</i>
Keisler, S. S.	Morgan, Mo. (Trinity)	<i>n</i>
Kenrich, P. G. <i>a e</i>	Lakewood, O. (Pilgrim)	<i>n</i>
Kleiner, H.	North Tonawanda (Redeemer)	<i>e</i>
Klindworth, W. F. <i>r a e</i>	Dallas, Tex. (Trinity)	<i>e</i>
Koenig, G. C. <i>r</i>	Flatbush, N. Y. (Trinity) *	<i>r *</i>

* Trinity Church, Brooklyn (Flatbush), N. Y. (Pastor Geo. C. Koenig), received "with proviso that lodge paragraph be made applicable to communicant members as well as voting members, or that the model constitution be adopted."

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
Koerber, A. <i>a e</i>	New York City (Grace)	<i>e</i>
Kreinbender, O. C.	St. Paul, Minn. (Redeemer)	J. C. Eckhoff
Kroencke, F.	Cincinnati, O. (Our Savior)	<i>e</i>
Kuegele, C. N.	Hickory, N. C. (St. Stephen's; Augustana; Christ)	G. W. Bolick
Kuegele, M. F.	Catawba Co., N. C. (St. Peter's; St. Paul's)	T. S. Ritzel <i>d</i>
Lail, R.	Catawba Co. (Redeemer) <i>r</i>	Tom Deal
Leimer, J. A. <i>a e</i>	Chicago, Ill. (Hope)	<i>e</i>
Lindemann, F. H.	New York City (Trinity)	F. Holreiser
Lindemann, P. <i>a e</i>	Jersey City, N. J. (Grace)	<i>n</i>
Lindemeyer, O.	Charlottesville, Va. (Emmanuel)	H. A. A. Bolick
Lindemeyer, A. F. <i>a n</i>	Oakmont, Pa. (Redeemer)	<i>n</i>
Long, G. E.	Newton, N. C. (Mount Olive)	R. N. McCree <i>d</i>
Long, R. G.	Cleveland, O. (Unity)	<i>r</i>
Luecke, G., Jr.	Webster Groves, Mo. (Christ)	<i>e</i>
Luley, F.	Milwaukee, Wis. (Faith)	<i>e</i>
Mackensen, H. <i>r</i>	Hammond, Ind. (Trinity)	<i>r</i>
Maurer, B. A.	Glen Ellyn, Ill. (Grace)	<i>e</i>
Mayer, P. J.	Lancaster, Pa. (Mount Calvary)	<i>e</i>
Mennen, G. E.	Conover, N. C. (Concordia)	C. S. Coyner
Merz, A. G.	East St. Louis, Ill. (Trinity)	Fr. Bauer
Morhart, C. C.	Cleveland, O. (Redeemer)	<i>e</i>
Muhly, H. C.	Elyria, O. (Grace)	J. P. Schmittgen
Oberschulte, F. <i>a e</i>	St. Paul, Minn. (Our Savior)	<i>n</i>
Olsen, H. E.	Milwaukee, Wis. (Layton Park)	<i>e</i>
Paar, E. H.	Harrisburg, Pa. (Calvary)	<i>c</i>
Peters, W. D.	Asheville, N. C. (Emmanuel)	<i>n</i>
Pfeiffer, J. F. <i>d</i>	Boston (Roslindale), Mass. (Bethlehem)	<i>e</i>
Pieper, Th. <i>a n</i>	San Francisco, Cal. (Christ)	<i>n</i>
Plehn, H. E. <i>r</i>	Buffalo, N. Y. (Nazareth)	<i>r</i>
Prange, H. W.	Minneapolis, Minn. (Mt. Olive)	<i>e</i>
Rodgers, J. B.	Rader, Mo. (St. Paul's; Em- manuel)	<i>e</i>
Roetling, P. T.	Violetville, Md. (Bethany)	<i>n</i>
Ruesskamp, C. E. <i>d</i>	Detroit, Mich. (St. Mark's)	Jul. Rieck <i>d</i>
Schlechte, A.	Ardmore, Ill. (Trinity)	<i>e</i>
Schlerf, K. G.	Chicago, Ill. (Bethany)	<i>e</i>
Schmidt, J. C. <i>r</i>	Milwaukee, Wis. (Hope)	<i>r</i>
Schroedel, T.	Detroit, Mich. (Mount Olive)	<i>n</i>
Schuessler, G. <i>d</i>	Chicago, Ill. (Redeemer)	<i>n</i>
Schumm, F. C. G.	New York City (Redeemer)	Dr. P. A. Kober
Schuth, C. J. <i>a n</i>	Freeport, Ill. (Redeemer)	<i>n</i>
Schwankovsky, E. L. <i>a e</i>	Grand Rapids, Mich. (Hope)	<i>e</i>
Sommer, M. S.	St. Louis, Mo. (Grace)	F. Obermeyer <i>l e</i>
Sorge, Th.	Baltimore, Md. (Jackson Sq.)	J. Th. Scheu <i>d</i>
Stein, W. E. <i>r **</i>	Cleveland, O. (Mount Olive)	<i>r **</i>
Steinhoff, H. C.	Chicago, Ill. (St. Paul's)	G. C. Bonnoront
Tong, A. T.	Detroit, Mich. (Redeemer)	<i>n</i>
Wagner, L. M.	Cascade, Mo. (Zion)	M. L. Clubb
Wahl, A. C. M. <i>d</i>	Pittsburgh, Pa. (Grace)	A. Rahenkamp <i>d</i>
Walker, M.	Buffalo, N. Y. (Calvary)	H. A. Matthaeas
Webber, F. R. <i>r a e</i>	Cleveland, O. (Faith)	<i>r e</i>
Weinlaender, B. <i>a e</i>	Grantwood, N. J. (Trinity)	<i>e</i>
Wenchel, J. F.	Washington, D. C. (Christ)	J. P. Stubener
Yount, J. F.	Akron, O. (Concordia)	F. Zuelsdorf

**** Mount Olive Church, Cleveland, O. (Pastor W. E. Stein), received "with understanding that it change Article 5 of its Constitution to conform with rule of Synod."**

<i>Pastors.</i>	<i>Parishes.</i>	<i>Delegates.</i>
(Vacant.)	Buck Valley, Pa. (St. Paul's; Zion)	"
(Vacant.)	Catawba Co., N. C. (St. John's; Bethel)	P. M. Dellinger
(Vacant.)	Cleveland, O. (Grace)	Fr. Rex d
(Vacant.)	Springdale, Ark. (Salem)	"

PASTORS AND PROFESSORS (*Advisory*).

Auping, A. W. <i>a n</i>	Heinicke, M. J. <i>a e</i>	Pannkoke, O. H. <i>l</i>
Coyner, Mart.	Hunsucker, W. P. <i>r</i>	Schleede, K. <i>a n</i>
Engelbrecht, O. F.	Kenreich, H. C. H.	Schmidling, Chas. <i>r a e</i>
Fredericks, Chas. <i>r a e</i>	Kreinbender, O. W.	Smith, C. O.
Gallmann, C. <i>a n</i>	Kretzmann, J. C. <i>r</i>	Skov, V. B. <i>r a e</i>
Gallmann, H. <i>a n</i>	Kreyling, A. L. <i>a n</i>	Walz, Th. <i>a e</i>
Hahn, Th. <i>a n</i>	Labrenz, W. <i>a n</i>	Wilson, E. L. <i>r</i>
Hassold, E. C. <i>a n</i>	Oehlschlaeger, R.	Witte, J. H. <i>a e</i>

TEACHERS (*Advisory*).

Becker, L. H.	Ditmar, H. A.	Kowert, A. W.
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DOCTRINAL PAPER.

By REV. J. R. GRAEBNER, Fort Wayne, Ind.

Our Present-Day Attitude toward the Lodge.

When we speak of lodges, secret societies, secret orders, we mean societies which are generally called by these names, and which are permanently organized fraternities, the members of which, known to each other by secret signs of recognition, have at their initiation pledged themselves by oaths or other solemn obligations to conformity with the present and future laws of the order, and to the maintenance of secrecy concerning all its affairs. In most of these societies, members join in stated religious rites and exercises conducted by religious officers, chaplains, priests, etc., according to accepted rituals, or books of forms. They claim sociability, charity, furtherance in religion and morals, some or all of these, and other things, as the purposes for their existence. To avoid confusion, I shall not treat of labor unions or so-called patriotic organizations in this paper, whatever lodge-features or other objectionable features some of them may have, and whether they be called lodges, or brotherhoods, or anything else.

It is impossible to examine each lodge individually. Their number is too great for that, and is growing right along. In a brief treatise like this we can only speak of the institution in general, and show, by pointing out the objectionable features of the leading lodges, that the institution is contrary to the Word of God. The lodges are all more or less alike; all have one or more ungodly features in common. Masonry may be called the mother of lodges,

Odd-Fellowship the big sister among them, and the others the younger children. Since the bad features of lodgism are most strongly pronounced in the two oldest lodges, we shall let these two principally show us what the lodge is, and the Word of God will tell us whether it is right or wrong.

I. THE LODGE — OUR ATTITUDE IN DOCTRINE.

1. LODGE-SECRECY.

Lodge-secrecy is far from being the main objectionable feature of the lodge. Since, however, it is such a prominent feature and a rock of offense to so many, we feel that it should not be left unmentioned.

Lodges are secret societies. Things said and done in their meetings are carefully guarded against becoming known to any one who is not a member of the order. Candidates for membership in the Masonic lodge are made to swear as follows: "I, (name), of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason or within a regularly constituted Lodge of Masons, and neither unto him nor them until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will not write, paint, stamp, stain, cut, carve, make nor engrave them, nor cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be hereby unlawfully obtained through my unworthiness.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

This oath is taken from each member in each degree, at the time of initiation, and the penalties for violation are heightened as the Mason proceeds from degree to degree. In the second, or Fellow Craft, degree he obligates himself to perpetual secrecy "under no less a penalty than of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air." And in the third, or Master Mason's, degree, "under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly violate this my solemn obligation of a Master Mason." These penalties are called to mind at every session of the lodge by the penal sign, which in the first degree consists in a motion of the hand across the throat, in the second and third degrees, respectively, in a rapid motion of the hand across the chest and a motion of the hand over the abdomen. For the full text of this pledge see *Freemasonry Illustrated*, by Jacob O. Doesburg, Past Master of Unity Lodge No. 191, Holland, Mich., p. 106. The extracts of the oath given here are quoted also by one of our fellow-Lutherans, a former Mason, whose reliability is unquestioned. See *Treatise on Freemasonry* by Th. Graebner, p. 21 ff.

We also quote high Masonic authorities: *Webb's Monitor* (Morris), p. 240: "It is the covenant that makes a Mason. No law of the land can affect it. No anathema of the Church can weaken it." And Mackey, who is recognized by the Masonic order as the highest Masonic authority, says: "The disclosure of any of the secrets which a Mason has promised to conceal and never to reveal, is a heinous crime."

The Masonic lodge is probably the only one requiring such blood-curdling oaths as those just quoted; but all lodges require an oath or solemn promise of secrecy pertaining to the affairs of the order. The first pledge of an Odd-Fellow is: "I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation." As he advances from degree to degree, he takes new obligations of secrecy. For example, when he is initiated into the Degree of Truth, the Noble Grand directs him to put his right hand on his left breast and to say: "I, (name), in the presence of the members of the Degree of Truth now assembled, do solemnly promise that I will conceal and never reveal the signs, secrets, and mysteries of this degree," etc.

In the Ritual of the United Order of Foresters (p. 13) we find the following "solemn obligation of a Forester": "Chief Ranger: Mr. —, before you can be enrolled as a Forester, it is necessary that you give a solemn pledge to be true to the principles of the Order and to keep inviolate the secrets which may be communicated to you;

for which purpose, therefore, I will thank you to stand before the altar of Liberty, Benevolence, and Concord, with your right hand on your left breast, your left hand elevated, and repeat after me the solemn obligation of a Forester. (Chief Ranger gives three raps; all rise and remain standing during obligation.) I, (name in full), of my own free will and accord, in the presence of the Supreme Ruler of the Universe and of the members of the United Order of Foresters here assembled, do most solemnly and sincerely promise and declare that I will ever conceal and never reveal any word, sign, grip, or token, or any other secrets or private work of the United Order of Foresters, which shall now or may hereafter be communicated to me, to any one in the world, unless it be to a brother Forester, I knowing him to be such, by due examination, or upon the word of a brother who is known to me, or in the body of a regularly constituted court. I will not repeat outside of the courtroom any transaction whatsoever, which may take place therein, which by the regulations of the Order should be kept secret, unless I am duly authorized so to do by the constituted authorities of the Order. I further promise that I will not wrong a brother, etc. . . . For the faithful observance of all which I hereby pledge my most sacred honor."

A Good Templar obligation (the Good Templars are a so-called temperance lodge): "I also promise that I will not reveal any of the private work of this Order to any one not entitled to know the same."

It is also well known that bills have been introduced into Congress and into some State Legislatures to prevent criticism of lodges in public print, and the revealing of their secrets.

Why all this secrecy? Anything that is good need not be, and will not be, and should not be concealed. "Every one that doeth evil hateth the light; . . . but he that doeth truth cometh to the light." (John 3, 20. 21.) "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5, 16.)

Secrecy has the appearance of evil, and we should "abstain from all appearance of evil," as the Apostle says 1 Thess. 5, 22.

Let us dwell a little more on this point that lodge-secrecy has the appearance of evil. As has been stated, a good thing needs no concealment and does not want to be hid. One naturally asks: If lodges are good and do what is right and honorable, why don't they conduct their work openly and above board so anybody can see it? No legitimate business or undertaking on the face of the earth is conducted under the hiding cover of oath-bound secrecy. I defy anybody to mention a single one. Let us distinguish between secrecy and privacy. A business man may have a private office, and in that office he may have many a private conversation. He has private business affairs, — call them business secrets, if you please, — and yet

he is not doing things in secret. The public knows what business he is in and what the things are, in a general way, that he keeps secret. If a certain man is a shoe merchant, he is publicly known to be such; the public knows that his business consists in buying and selling shoes; the public also knows that his business secrets, if he has any, pertain to his financial affairs, a contemplated special sale, terms of partnership, if such exists, reasons for dissolving a partnership, etc. Professional men, physicians, lawyers, clergymen, have professional secrets, but the whole world knows in a general way what the work of their profession is and what the nature of their professional secrets is, and that they would not be decent, honest, and reliable if they did not keep certain things secret. The same holds good with reference to the United States Secret Service and police work in general. Every child knows what the police department is for, and understands what the nature of a detective's secret work is. There is, then, a privacy or secrecy which is perfectly honorable, because the welfare of society in general requires it, and which is, in one sense, no secrecy at all.

Perhaps an example will make this matter more clear. A leading minister of the Congregational Church said: "Every family is a secret society." This statement is quite frequently made to defend lodge-secrecy. If that minister were to call at a house and the person responding to the door-bell would say, "Before you can enter here, you must make a solemn promise on your honor," the minister would, no doubt, be astonished. Suppose the caller would signify his willingness to take the obligation, and the doorkeeper would proceed as follows, "Please repeat your name and say after me: 'I hereby promise and swear that I will never reveal to mortal man anything that I shall see or hear in this house, and I bind myself to this promise under no less penalty than that of having my throat cut across and my tongue torn out, so help me God,'" what would be the minister's suspicion by this time? He would probably think that house was a murderer's or at least a thief's or a counterfeiter's den. If he were himself an honest man, he would very likely say that he did not care to enter any house on those terms, and walk away.

There are two sorts of families, those in which love and order and integrity reign, and those in which vice and crime are common. The Bender family in Kansas was one of the latter. The custom of that family was to murder strangers passing by, bury their bodies in the yard, and appropriate their effects. This family was a secret order; but a family which has no shame or crime to hide is not a secret society, and such a family does not hesitate to admit guests, even strangers, without any pledge of concealment.

To make this point still more clear, let us consider the state of mind in which a man in his room, in private, as decency requires, changes his soiled linen for that which is fresh and clean, and the state

of mind in which a man puts on a garment from his neighbor's house or store. The one man changes his shirt in private, but he is willing that the whole world should know what he is doing; the suggestion that secrecy would be required is ridiculous. The other man wants no one to know what he is doing; he is a thief, and concealment goes hand in hand with crime.

Dr. Walther says in a sermon on Rom. 12, 17—21 (*Epistel-Postille*, p. 84): "In admonishing Christians to live peaceably with all men, the Apostle enjoins one more thing upon them, namely, 'Provide things honest in the sight of all men.' The Apostle means to say: If you Christians desire to live peaceably with all men, it is necessary that you not only walk honestly before God, but that you walk honestly also in the sight of all men; you must strive to live so that your actions will not only be approved by your own conscience, but that they will have no appearance of evil in the eyes of others; in short, you must let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

"It is therefore a great mistake to live according to this principle: If I know for my own person that I am doing right, I don't care about the opinion of others. Whoever follows this rule acts contrary to the admonition: 'Live peaceably with all men.' If it is immaterial to a person what others think of him; if a person is satisfied as long as he does right, even if others are offended and made to stumble by his actions; if, for instance, Christians unite with a secret society of which no one except the members know whether its designs are good or evil: this alone is enough to prevent true peace and unity of heart among men."

Daniel Webster says in a letter dated Boston, November 20, 1835: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others."

Wendell Phillips says: "Entering upon this study, we remark, first, that these organizations are secret. This one item is a serious one, — for a secret society in an age like this and in a country like ours is not needful for any good purpose whatsoever." Wendell Phillips says this of labor unions in particular, but his words are certainly even more applicable to lodges.

"The very last fact that so much in politics is done in the dark, behind closed doors, promotes suspicion. Everybody knows that corruption thrives in secret places, and we believe it a fair presumption that secrecy means impropriety. . . . You know there is temptation in loneliness and secrecy. We are never so proper in our conduct as when everybody can look and see exactly what we are doing. . . . The best thing that you can do with anything that is crooked is to

lift it up where people can see that it is crooked, and then it will either straighten itself out or disappear." — *From "The New Freedom," by President Woodrow Wilson.*

Lucius Fairchild therefore very correctly says: "It is quite natural that secret societies are looked upon with suspicion."

NOTE. — School authorities are decidedly and strongly opposed to secret school fraternities and societies because they have almost invariably proved to be sources of evil practises. Dr. Howard Crosby, at the time Chancellor of the University of New York, himself, while in college, a fraternity man, said in the *Boston Congregationalist*: "I object to secret societies in our colleges because of the opportunity given by secrecy to immoralities."

If we pray, "Lead us not into temptation," we should certainly, as much as possible, avoid every opportunity of being tempted and doing wrong. To expose ourselves unnecessarily to temptation is tempting God.

The same danger lurks also in the secrecy of the lodge.

2. THE LODGE-OATH.

What is an oath? Webster says it is "a solemn affirmation with an appeal to God for its truth." Swearing by God's name is, as our Catechism says, "to call upon God as the witness of truth or the avenger of falsehood." "I swear this," or, "I swear to this," or, "I give my oath to this," or, "I say this under oath," or some similar expression means, "I say this, and God is my witness; I hereby call upon Him as the witness of truth or the avenger of falsehood." The words "swear," "oath," are frequently used to designate profane language of any kind. We are using these words here in the sense of the definition given above. What does the Bible say of such swearing? "Thou shalt fear the Lord, thy God, and serve Him, and shalt swear by His name." (Deut. 6, 13.) "Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness." (Jer. 4, 2.) "Thou shalt fear the Lord, thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name." (Deut. 10, 20.) "He that sweareth in the earth shall swear by the God of truth." (Is. 65, 16.) "Thy children have forsaken Me, and sworn by them that are no gods." (Jer. 5, 7.) "Ye shall not swear by My name falsely, neither shalt thou profane the name of thy God: I am the Lord." (Lev. 19, 12.) "But the king [David] shall rejoice in God; every one that sweareth by Him shall glory, but the mouth of them that speak lies shall be stopped." (Ps. 63, 11.) From these and other texts we see that there is such a thing as holy swearing which is permitted and commanded.

God Himself has sworn oaths. "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear." (Is. 45, 23.)

God said to Abraham: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." (Gen. 22, 16—18.) By the prophet Ezekiel (33, 11.) God says: "*As I live*, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

Saints of the Old Testament used the oath. "Abraham said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the Possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abraham rich, save only that which the young men have eaten, and the portion of the men which went with me." (Gen. 14, 22—24.) "Moses swore on that day, saying, Surely," etc. (Josh. 14, 9.) "But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan, the son of Saul." (2 Sam. 21, 7.)

Christ took the oath administered by the high priest: I adjure thee by the living God that Thou tell us whether Thou be the Christ, the Son of God." He might have "held His peace" as He had done immediately before when the high priest had said: "Answerest Thou nothing? What is it which they witness against Thee?" but under this oath "Jesus saith unto him, Thou hast said." St. Paul wrote to the Corinthians: "I call God for a record upon my soul that to spare you I came not as yet unto Corinth." (2 Cor. 1, 23.) "The God and Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not." (2 Cor. 11, 31.) St. Paul to the Romans (1, 9): "God is my witness, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers." We find similar words Gal. 1, 20, Phil. 1, 8, and 1 Thess. 2, 5.

In the 6th chapter of Hebrews, verses 13—18, we read: "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge

to lay hold upon the hope set before us." The Apostle's argument is this: An oath is an appeal to the highest authority, and is final in settling the point which it is to confirm. God, having no authority above Himself, swears by Himself. Men, being under God, swear by the greater, by God. In both cases the oath is conclusive, and if even among men a truth confirmed by an oath is considered beyond dispute, then, surely, when God has confirmed the immutability of His counsel by an oath, we have a strong consolation. There is, then, a proper use of oaths for the settlement of disputes or litigations, or the confirmation of the truth, where such confirmation is necessary for God's sake or for the benefit of others. It should be noted that the holy writer does not speak of past ages, but of the present time, the time of New Testament Christianity, which this epistle in other respects places into sharp contrast with the past dispensation of the Old Covenant. And thus we learn that the commandment in Deut. 6, 13, to swear by God's name, is not revoked in the New Testament.

What, then, does Christ mean in Matt. 5, 33—37, where He says: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, and shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil,"—what, I ask, do these words mean?

They cannot be intended as an absolute prohibition of oaths, since lawful oaths, as the previous texts show, are expressly sanctioned by divine commandment and example and by numerous appeals of the holy men of God, even under divine inspiration, to God as the Witness and Judge of the truth of their statements, and no interpretation of a text can be correct which conflicts with other clear texts of Scriptures. In the second place, we must consider the scope of this admonition. From the forms of oaths quoted by Christ, which were not judicial oaths, we see that the Lord here deals with the evil habit of irreverent swearing, of loading down commonplace conversations and assertions with all manner of oaths, a custom which to this day prevails among Jews and Mohammedans. In extenuation of this habit the Jews distinguished between the solemn oaths by the holy name of God and such other oaths as, "By heaven," "By Jerusalem," "By my head," etc., and maintained that they kept within the law if they abstained from perjuring themselves by the Name expressly invoked. This attempted justification of an immoral practise is, together with the practise itself, discountenanced by the authentic Interpreter of the Law, who in our text would lead the Jews to understand that their

irreverent oaths were, in fact, no less abusive of the name of God than the forms which they avoided would have been under like circumstances, since those familiar oaths by heaven and earth and Jerusalem and their own heads were ultimately but so many invocations of Him who is the Ruler of the heavens, His throne, and of the earth, His footstool, and of Jerusalem, His own peculiar city, and holds dominion over every hair of our heads. Thus, then, the pharisaical theory is shown to be utterly at variance with the law, which, while it does not prohibit, but enjoins, the proper use of the oath, condemns not only one form, but all forms of swearing besides and beyond that proper use, where yea should be simply yea, and nay should be simply nay, and what is more than these and partakes of the nature of an oath, is violation of the law and cometh of evil, just as killing in any form besides and beyond the proper use of the sword is murder, and carnal intercourse besides and beyond what is proper and lawful marriage is lewdness, whether in the form of fornication, or of adultery, or of any other sin of uncleanness, though it be only that of looking at a woman to lust after her.

The Second Commandment, "Thou shalt not take the name of the Lord, thy God, in vain," means, among other things, as Luther says in the Small Catechism: "We should fear and love God that we may not . . . swear by His name." To explain what is meant here by "swear," our exposition of Luther's Small Catechism asks the question, "What manner of swearing is forbidden?" and answers as follows: "False, blasphemous, and frivolous swearing, and all oaths in uncertain things." This answer is certainly correct according to the Second Commandment and all the other Scripture-texts which we have quoted. And when in reply to the question, "What manner of swearing is permitted, and even enjoined?" our explanation of the Catechism says: "Whatever swearing is demanded by the glory of God and the welfare of our neighbor," that answer is also correct according to Scripture, as we have seen.

The very nature, also, of the oath shows that it is a sacred thing to be used in sacred matters.

Now let us see whether the swearing connected with lodge-membership is swearing demanded by the glory of God and the welfare of our neighbor, or whether it is, to say the least,* frivolous swearing and swearing in uncertain things. I most emphatically say, it is frivolous swearing and swearing in uncertain things, it is taking God's name in vain, and therefore it is an abomination in the sight of God.

* Johann Conrad Dannhauer says: "How shall one swear? Without hypocrisy, in truth, as well of words as of the thing itself, of which he who swears must be sure. 'Whoever swears to what is false, and swears as if it were true, while it is still doubtful, perjures himself,' says Augustine." Oaths in uncertain things are in one sense false oaths.

In most of the lodges, or all of them, each candidate for membership is required to swear that he will never reveal passwords, grips, signs, or any other secrets or mysteries of the order. Most lodges also demand of all candidates for membership that they promise under oath, or by words equivalent to an oath, to obey the present and future laws of the order, and that they will never in any way harm any member of the order. The rituals of the Masonic and Odd-Fellow orders are full of oaths, some of them covering entire pages. Here are some of the paragraphs of a Knight Templar (Masonic) oath: "I, (name), of my own free will and accord, in the presence of Almighty God and this Encampment of Knight Templars, do hereby and hereon most solemnly promise and swear that I will always hail, forever conceal, and never reveal any of the secret arts, parts, or points appertaining to the mysteries of this order of Knight Templars, etc.

"Furthermore do I promise and swear that I will answer and obey all due signs and regular summons which shall be given or sent to me from regular Encampments of Knight Templars, if within the distance of forty miles, natural infirmities or unavoidable accidents only excusing me.

"Furthermore do I promise and swear that I will go the distance of forty miles, even barefoot and on frosty ground, to save the life and relieve the distress of a worthy Knight, should I know that his distress required it, and my abilities permit.

"Furthermore do I promise and swear that I will support and maintain the by-laws of the Encampment of which I may hereafter become a member, the edicts and regulations of the Grand Encampment under which the same may be holden, together with the laws and constitution of the General Grand Encampment of the United States of America, so far as the same shall come to my knowledge.

"To all this I most solemnly and sincerely promise and swear with a firm and steady resolution to perform and keep the same, without any hesitation, equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my head struck off and placed on the highest spire in Christendom, should I knowingly or wilfully violate any part of this my solemn obligation of a Knight Templar. So help me God and keep me steadfast to perform and keep the same." (*Oaths and Penalties of Freemasonry*, by Franklin Payne, Sr., a seceding Master Mason.)

The following is an obligation of the Odd-Fellows: "I, (name), in the presence of the brothers of the order now assembled, do solemnly promise that I will never communicate to any one, unless directed to do so by legal lodge, the signs, tokens, or grips, the terms, traveling- or other passwords belonging to the Independent Order of Odd-Fellows. Nor will I expose or lend any of the books or papers relating to the

records or secret work of the order to any person or persons, except to one specially authorized to receive them; that I will never reveal any private business which may be transacted in my presence in this or any other lodge. I also promise that I will abide by the laws, rules, and regulations of this lodge, of the Grand Lodge of the Independent Order of Odd-Fellows of (here name the State) or any other Grand or working lodge to which I may be attached.

"I further promise that I will never wrong a Subordinate or Grand Lodge to the value of anything. Nor will I take part or share, directly or indirectly, in any illegal distribution of the funds or other property of the lodge, but will to the best of my ability endeavor to prevent the same. Nor will I wrong a brother or see him wronged without apprising him of approaching danger, if in my power to do so. Should I be expelled or voluntarily leave the order, I will consider this promise as binding out of it as in it. To the faithful performance of all which I pledge my sacred honor." (*Revised Odd-Fellowship Illustrated*, by a Past Grand Patriarch. 22d edition. Chicago, Ill. Ezra A. Cook, Publisher, 1893, p. 54.)

On page 60 of the same book we find the following footnote: "Keep in remembrance the signs and words imparted to you, to enable you to enter these courts, and to recognize and be recognized of your brethren. Trifling as they may seem to some, they are the key to our treasures and mysteries. And in their use remember that they are pledges of secrecy to the brotherhood from you and to you from us." (*Grosh's Manual*, p. 98.)

Obligation Rank of Page in Knights of Pythias: "Prelate: Stranger, you will repeat after me: I solemnly promise that I will never reveal the password, etc.

"I furthermore promise that I will obey the laws and, so far as possible, comply with the requirements, of the order.

"I furthermore promise that I will heed the teachings of this rank, and seek to profit thereby, etc.

"To the faithful observance of this obligation I pledge my sacred word of honor. So help me God, and may He keep me steadfast.

"All: Amen.

"Prelate: Stranger, by this vow you are bound until death.

"All: Even until death." (*Revised Knights of Pythias Illustrated*. Chicago, Ill. Ezra A. Cook, Publisher. 1893.)

To show that the minor lodges also use oaths, let me quote the obligation of the "Hunter's Degree" in the "Improved Order of Red Men": "I, (name), in consideration of the rights and privileges about to be conferred upon me by the members of the Hunter's Degree, do now, in the presence of the Great Spirit, and the brothers here assembled, most solemnly pledge my sacred honor, as a citizen and a Red Man, that I will keep secret all matters that may now or here-

after be revealed to me concerning this Degree; that I will, by precept and example, to the extent of my ability, labor to advance the interests, promote the harmony, and secure the permanency of the Improved Order of Red Men, and the various degrees thereof to which I may attain; that I will not improperly use any sign, grip, password, token, ceremony, or other matter belonging to the Degree; nor will I countenance in another any effort or attempt to do so; that I will, to the utmost of my ability, carry out and fulfil the doctrines, principles, and precepts of this Degree, according to their true intent and meaning, as promulgated and directed by the legally constituted authorities of the Order. All this I solemnly promise, without any evasion or mental reservation." (*Red Men Illustrated*, Chicago, Ill. Ezra A. Cook, Publisher. 1895.)

When our candidates for communicant membership in our Church, children or adults, solemnly promise in their confirmation-vow before God and His Church that they will remain faithful to God and His Truth unto death, God is glorified by that vow, and the sacredness and importance of the promise justify its solemnity. Our eternal destiny depends upon our relation to God and His Word. Again, when a Lutheran minister, upon the occasion of his ordination, solemnly promises that he will faithfully perform the duties of his holy office according to the Word of God and the Confessions of the Lutheran Church, unto the glory of God and the salvation of immortal souls, that obligation is certainly justified by the sacredness and the responsibilities of the ministerial office, and is demanded by the glory of God and the welfare of the Church. (2 Cor. 1, 23; 11, 31; Rom. 1, 9; Gal. 1, 20; Phil. 1, 8. Apostolic example.) And when the "higher powers," the "powers that be," which, like the Church, are ordained of God, demand an oath in order that they might be a "minister of God to thee for good," and not "bear the sword in vain," but "execute wrath upon him that doeth evil" (Rom. 13, 1-4), such oath is demanded by the glory of God and the welfare of our neighbor, and all that take such an oath do so in a matter the sacredness and consequence of which fully justify their doing so.

But where in all the wide world is there a lodge that can say that it is ordained of God, as the Church and civil government are, and that its purposes and responsibilities are of such importance and consequence that they could be at all compared with those of the Church or the State? Even if all the objects and purposes of the lodge were good and honest, they would not justify such oaths as are common in lodges. The lodge could certainly carry on anything that is legitimate and beneficial without the necessity of an oath of secrecy and allegiance. We do not know everything that goes on in lodges, but we do know that there can be nothing of such sacredness and importance in any purely voluntary organization of men that

would require or even justify an oath of secrecy and faithfulness on the ground that the glory of God or the welfare of men demand it. The Church and civil government take care of those weighty matters, and they are the only institutions authorized to do so.

The lodge-oath is, therefore, frivolous, and by taking such an oath, God's name is taken in vain.

The lodge-oath is also an oath in uncertain things. Candidates for membership in the lodge or for initiation into a higher degree swear secrecy concerning matters that will in the future be made known to them; they promise under oath or upon their sacred honor that they will obey laws that will later be brought to their knowledge, and that they will faithfully support the lodge in everything that it may at some future time choose to do. If there is such a thing as an oath in uncertain things, lodge-oaths are certainly of that kind. The candidate taking such obligations does not even know whether the keeping of them will be morally right or wrong. Even a mere promise unconfirmed by anything like an oath is incompatible with honesty and integrity if the keeping of it might possibly be a violation of conscience. The sinfulness of oaths in uncertain things appears very plainly also from Lev. 5, 4: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these."

In some lodges the administrator of the oath introduces the same by such words as these: "I promise and assure you that in the obligation you are about to take there is nothing to affect your religion or politics, and that there is nothing in it inconsistent with your duties to God, your neighbor, or yourself," and then the candidate swears such oaths as we have quoted from rituals. The fact that such an assurance precedes the oath is no guarantee at all that the keeping of the oath could never be against the political, religious, or moral principles of the person that took the oath, since it is well known, and lodge-work abundantly proves, that opinions differ greatly as to what our duties in religion and politics and toward God and our neighbor are. "Let every man be fully persuaded in his own mind." (Rom. 14, 5.)

The lodge-oath is a frivolous oath and an oath in uncertain things, and therefore it is sinful, untruthful, and a gross violation of the Second Commandment, "Thou shalt not take the name of the Lord, thy God, in vain."

No person can even get into the lodge without sinning greatly.

3. THE LODGE-RELIGION.

In most lodges, as already said, members join in stated religious rites and exercises conducted by religious officers, chaplains, priests, etc., according to accepted rituals or books of forms.

Mackey tells us that Masonry is a "religious institution," and that its ceremonies are "part of a really religious worship" (*Encycl.*, p. 60), and that it is indebted solely to the religious element which it contains for its origin and continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. (*Encycl.*, p. 640.) He further states that no one can deny that it is eminently a religious institution, since it inculcates religious doctrine, commands religious observance, and teaches religious truth. (*Encycl.*, p. 641.) On page 594 of his *Encyclopaedia* he says: "Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life." Grosh tells us in his *Manual* that Odd-Fellowship was founded on great religious principles" (p. 348); "we have a religious test" (p. 364); "we use forms of worship" (p. 364); "we frequently read valuable lessons from the Sacred Volume" (p. 364); "we draw from it our moral code and the peculiar instruction which unfolds our obligations to God and our brother-man" (p. 364); "so far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty" (p. 364).

Though the religious feature is not so prominent and pronounced in the other lodges as it is in Masonry and Odd-Fellowship, they all have more or less of it. They all have the same "religious test" that the Masons and Odd-Fellows have: "Do you believe in a Supreme Being?" They all have prayers for use in opening and closing meetings, in burial ceremonies, etc. They all mention moral education of their members as one of their objects. The Foresters of America, for instance, in their *Constitution and General Laws of the Foresters of America and Decision of Supreme Court, Governing Supreme, Grand, and Subordinate Courts and Endowment Fund* (published in Brooklyn, N. Y., by W. C. Rosenkranz, 331—333 Adams St., 1901) say: "This fraternity . . . is established . . . to inspire its members with the elevating influence of a proper recognition of the stern realities and responsibilities of life." Article I of the Supreme Court Constitution mentions the third object of the order as follows: "To educate its members socially, morally, and intellectually."

What is the religion of the lodge? Does the lodge worship the true God or an idol? Does the lodge recognize Christ as the Savior from sin, or does it stand for salvation by man's own works?

Mackey says in his *Encyclopaedia*: "Masonry demands of its adherents a belief in God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe." The same statement can be found in every Masonic ritual, also in those used publicly at Masonic funerals. There can be no doubt that Masonry worships a god whom it calls the Great Architect of the Universe. We quote

again from Mackey's *Encyclopaedia* (p. 205): "This institution cannot require its members to give their adhesion to any religious dogmas or precepts excepting those which express a belief in the existence of a God and the immortality of the soul." And (p. 192): "This creed consists of two articles: first, a belief in God, the . . . Grand Architect of the Universe, and secondly, a belief in the eternal life. . . ." And from *Freemason's Monitor* (p. 44): "The universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions." According to these Masonic authorities, Masonry does not recognize the true God.

Grosh tells us in his *Manual* that Odd-Fellowship "requires of every candidate for initiation an expression of his faith and trust in a supreme Intelligence as the Creator and Preserver of the Universe" (p. 36), and he calls this "principle" "the corner-stone of the entire institution" (p. 363). He further says (p. 297): "Judaism, Christianity, Mohammedanism, recognize the one, only living and true God."

All the other lodges have the same creed as the Masons and Odd-Fellows. In the initiatory ceremonies of the United Order of Foresters the Recording Secretary asks the candidate, "Do you believe in the existence of a Supreme Ruler?" In the By-Laws of the Modern Woodmen of America, published 1912 by the Modern Woodmen Press, Rock Island, Ill., chap. 1, sec. 2, we find the provision that "its members shall be believers in a Supreme Being." Examples could be multiplied *ad infinitum*. The lodge-creed amounts to this, as the old Masonic song has it:

In one immortal throng we view
Christian and pagan, Greek and Jew.
But all their doubt and darkness o'er,
One only God they now adore.

The prayers in lodge-rituals also show this very thing. They are all directed to some unknown Supreme Being called Almighty God, or Grand Architect of the Universe, or Great Spirit of the Universe, or Allah, or Father, Guide, Friend, or something else which denotes simply some benign Supreme Being.

Christ's name is frequently purposely avoided. On page 24 of *Freemason's Monitor* we find a prayer which reads: "Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of brotherly love, relief, and truth, to the honor of Thy holy name. Amen." Grosh (*Manual*, p. 185) recommends the following as a model prayer for Odd-Fellows' meetings: "Prayer at Opening. Almighty and most merciful God, we adore Thee as the Creator of all

worlds and the righteous Governor of all beings, upon whom we are depended for life and all its blessings, and without whose favor no human enterprise can permanently prosper. Lift upon us, we pray Thee, O Lord, the light of Thy countenance, and bless us while we are together this evening. May all things be done in the spirit of charity and brotherly kindness, and may our labors be blessed to the promotion of the best interests of our beloved order. Hear us, O God, in behalf of the stranger, the sick, the afflicted, the widow, and the orphan; and bless them as Thou seest they may need. Keep us ever in Thy fear and wisdom, and save us all with an everlasting salvation; and to Thy great name be all the glory, as it was in the beginning, is now, and ever shall be, world without end. Amen." Another sample of lodge-prayer: "Ó Thou Great Spirit, we acknowledge Thy wisdom and goodness toward the Red Men of our Tribe. We ask Thee to watch over us during the slumbers of the night, and while following the hupt. Guard us from all harm, succor the distressed, feed the hungry, and clothe the poor. Do Thou, Great Spirit, impress upon each Red Man's heart to bear patiently the lot assigned to him on earth, so that, when he is called from the hunting-grounds of his fathers, he may meet the shaft of death with unwavering courage, and feel assured that Thou wilt sustain him through the 'dark valley of the shadow of death.' Hear us, O Great Spirit." Listen to a genuine Masonic New Year's greeting: "May Allah be with you through the season of feasting. May He guard and guide you through peaceful and pleasant ways in the year to come. May He ever have you in His holy keeping. Salaam." At a memorial service of the Elks held at Fort Wayne a few years ago, the well-known Common Doxology was sung in the following perverted form:—

Praise God, from whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above for all that's good;
 Praise God for our true brotherhood.

Should not every Christian feel at once that there is something missing in these prayers? Christ is not there; nothing even to remind one of Him. It is incomprehensible how a Christian can feel at home and at ease among such prayers, which are in every respect so different from the prayers in Christian books for use in Christian homes, churches, and schools.

But is there not a possibility that Jesus and His bloody sacrifice are only by accident and coincidence conspicuous by their absence in these prayers? None whatever. Or could it be by accident or mere coincidence that all the lodges throughout omit Christ in their rituals? No, these prayers are evidently purposely and carefully drawn up without any mention of Christ and His atoning blood, and forgiveness, life, and salvation through Him. The Grand Lodge of Masons

of Pennsylvania said in a judicial decision: "To offer prayer in the name of Christ is contrary to the universality of Masonry." Mackey says: "Masonry is not a Christian institution. If it was, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altars men of all religions may kneel; to its faith disciples of every creed may subscribe." (*Encycl.*, p. 162.) We quote from the same work: "Freemasonry is not Christianity nor a substitute for it. The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom." (p. 641.) "It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian."

If it is anti-Masonic, because "contrary to the universality of Masonry, to offer prayer in the name of Christ," it is equally un-Masonic to quote Scripture containing such expressions as "in the name of the Lord Jesus Christ," and therefore Masonry, in true Satanic fashion, simply eliminates such words from Scripture-texts and quotes the rest of the text. In *Webb's Monitor* (p. 122) 2 Thess. 3, 6 is quoted thus: "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition ye have received from us." The Bible says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh," etc. 2 Thess. 3, 12 is quoted as follows: "Now them that are such we command and exhort that with quietness they work and eat their own bread." The Bible says: "We command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread." This same passage is found in Mackey's *Masonic Ritualist*, p. 348, and in *Sickle's Monitor*, II, p. 50 (printed by Effingham, Maynard & Co., New York). Many other examples of such exclusion of the name of Jesus might be cited.

Grosh speaks for the Odd-Fellows as follows: "Odd-Fellowship being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiate to give or receive the fellowship of the order as Presbyterian, Baptist, Lutheran, or any other church-fellowship, or even as distinctively Christian fellowship." "The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar, as one family, manifesting no differences of creed or worship." (Grosh, *Manual*, p. 283.)

The Sovereign Grand Lodge of Odd-Fellows, at the session of 1888, had the following question submitted to it for its decision: "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" In giving his decision, the Grand Sire, after

defining the word "sect," used these words: "In this sense Christianity is a sect, hence it is inexpedient, unwise, and, I think, unlawful to make prominent mention of it [the name of Christ] in lodge-work." (See official report, No. 58, p. 105.)

The Grand Lodge of Odd-Fellows of Massachusetts, at its semi-annual session, held in Boston, February 14, 1889, formally approved and adopted the action of the Grand Sire and Sovereign Grand Lodge, thus making it officially "inexpedient, unwise, and unlawful" for "a chaplain to commence and finish his prayer in the name of Christ," in any lodge within its jurisdiction.

The Grand Lodge of Missouri, at its session in St. Louis, September 24, 1891, offered the following resolution:—

"WHEREAS, By the report of a committee of the Sovereign Grand Lodge adopted in 1889, the decision of the Grand Sire was confirmed and sustained; and,

"WHEREAS, The decision of the Grand Sire places our order on record as having put a ban on the name of Christ; therefore,

"Resolved, That this Grand Lodge petition the Sovereign Grand Lodge to reverse the decision of the Grand Sire, as given in 1888, in relation of the name of Christ and prayer, and permit perfect toleration in matters of conscience in all our Grand and Subordinate Lodges." (See Official Report, p. 12, 619.)

On page 12, 675 the committee reports "no action can be taken by the committee," and the matter was dropped.

The Grand Lodge of New Hampshire, held at Newport, October 15, 1891, also adopted "vigorous resolutions, petitioning the Sovereign Grand Lodge to reverse its action and the decision of the Grand Sire, that the name of Christ cannot properly be used in lodge-rooms." (*Boston Journal*, Oct. 15, 1891.)

The reason why the protests of Christian Odd-Fellows and even of Grand Lodges do not effect a change and give relief is thus given by the Grand Sire of the Sovereign Grand Lodge in his decision in 1888:—

"Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated.

"The words 'system of faith' or 'sect' do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence, it is inexpedient and, I think, unlawful to make prominent reference to it in lodge-work. . . . We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

In *White's Digest* of the laws, decisions, etc., of the Sovereign Grand Lodge I. O. O. F., Sec. 596, we read: "No peculiar religious belief or practise are requisite to admission into the order, and none disqualify. To the question: 'Can a State Grand lodge legally approve a by-law of a subordinate which provides that "infidels shall not be proposed as members?"' the Grand Lodge answered: 'Since no peculiar religious views which do not affect the belief of the person asking admission into the order in a Supreme Being, the Creator and Preserver of the Universe, can disqualify him for membership, neither can these views be allowed to interfere with the privilege of members in respect to propositions for admission.'"

The same principle is expressed in some other lodges and implied in the rituals of all of them. It is simply this: We cater to men of all creeds, and therefore we cannot make any particular creed our lodge-creed, neither the Jewish, nor the Mohammedan, nor the Confucian, nor the Christian, and so Christ must not be mentioned in our religious exercises. We simply believe in a Supreme Being, and to that God, whoever He may be, we pray.

But what say the Scriptures? "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2, 10. 11.)

There is a great difference between believing in a God and believing in God, the only true God, and Jesus Christ, "whom He hath sent." To believe in a God means to believe that there is a Supreme Being, and it does not mean any more than that. The heathen who bows down to wood and stone believes in a god. He believes his idol of wood and stone to be that Supreme Being. All his religious belief pertains to that idol. He fears, loves, and trusts in that idol above all things. The North American Indian, when he still roamed on his happy hunting-grounds in the wilds of this continent, and long before he had ever seen a Bible or a missionary, was very religious and believed in a Great Spirit, Gitchi Manitou, the Mighty, as Longfellow tells us in "The Song of Hiawatha." So does the lodge believe in a God, but not in the Triune God, Father, Son, and Holy Ghost. That god is, like the Great Spirit of the Indians in our primeval forests, a phantom of the imagination of those that worship him, an idol made by man's mind, a fiction, a myth, a nothing. "Whosoever abideth not in the doctrine of Christ hath no God." (2 John 9.)

To believe in God means to know and accept as true what the Scriptures say of God, and with firm confidence to trust in and rely upon, God. And that God is Father, Son, and Holy Ghost, three distinct persons in one divine essence. He is the "God and Father of our Lord Jesus Christ." (1 Cor. 1, 3.) Of Him the Savior says:

"I and My Father are one." (John 10, 30.) He is the God who, together with the Son and the Spirit, is one divine essence in three persons. To him no one can come except through the Son (John 14, 6); the Son is in the Father and the Father in Him (John 14, 11); through the Son we have access by one Spirit to the Father (Eph. 2, 18); and by the Son were all things created that are in heaven and that are in earth, visible and invisible (Col. 1, 16). "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." (John 5, 23.)

The unbelieving Jews said to Jesus: "We have one Father, even God." "Jesus said unto them, If God were your Father, ye would love Me; for I proceeded forth and came from God." (John 8, 41. 42.) "If ye believe not that I am He, ye shall die in your sins." (John 8, 24.) "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3, 16.) Jesus said in His high-priestly prayer: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John 17, 3.) St. John says in his First Epistle (2, 22. 23): "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

The lodge denies the Son completely, and so has not the Father. The lodge is an idolatrous institution. It is Christless.

The assertion is often made that Masonry has degrees higher up than are Christian. That claim can be recognized at once as false. How can Masonry be one thing up to a certain degree and another thing higher up? How can Masonry be idolatrous and heathen at the bottom and Christian at the top? It is Masonry, and bears that name, all the way through. It is Masonic doctrine that the first three degrees, Entered Apprentice, Fellow Craft, and Master Mason, contain the essence of Masonry, and whoever has been raised to a Master Mason is considered a Mason in every sense. How can a man be a heathen Mason in the first three degrees, the so-called Blue Lodge, and a Christian Mason in any of the higher degrees or departments of the same institution? No more than our Lutheran schools could be Christian schools in the lower classes and heathen schools in the higher classes. No more than our Synod could have Christian worship in its colleges and heathen worship in its seminaries. Does a Christian mother teach her little one only of a Supreme Being, and not of Christ? Are that little child's prayers directed to a Supreme Ruler whom nobody knows? Does that Christian mother think: I am going to tell my child of Jesus later, when he is older? No; Jesus is God, in Him we know God, and just as soon as we tell our children

about God, we tell them of Jesus, and the first words of prayer taught children in Christian homes contain that sweetest of all names, Jesus. "Come, Lord Jesus, be our guest," etc.

Now I lay me down to sleep.
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take;
And this I ask for Jesus' sake.

Tender Jesus, meek and mild,
Look on me, a little child.
Help me, if it is Thy will,
To recover from all ill.

Whenever we Christians pray, whether we expressly mention the name of the Father, or that of the Son, or that of the Holy Ghost, whichever person or persons in the Trinity we expressly mention in this or that prayer, we always mean the Triune God, Father, Son, and Holy Ghost, in whose name we were baptized, and who is the only God we know, the only God in whom we believe. All our prayers are in the name of Jesus, in whose merits alone we trust for help and every blessing, whether we expressly mention that fact in this or that particular prayer or not. When we say "God," "Father," "Lord," in our prayers, we are not praying to an unknown god, but we are praying to that God who has revealed Himself in Scripture, and of whom we believe all that the Scriptures say of Him, and in whose Word we trust.

In some of the degrees of Masonry the name of Jesus Christ is mentioned. The same can be said of the Mohammedan Koran, the Book of Mormon, *Science and Health* of the Christian Scientists, and of the books of other heathen cults used in place of the Bible or in connection with the Bible. A Jewish boy living in my neighborhood has told my boys that he believes in Jesus, but not in Christ. Very significant! He believes, as his parents do, and as the Mohammedans and the Mormons and the Buddhists and the Unitarians and the Masons believe, and as the unbelieving Jews of Christ's day believed, that Jesus is the Son of David, but they do not believe, nor do any of them pretend to believe, that Jesus is the Son of God, the Christ, the Redeemer of the world. When such anti-Trinitarian cults speak of Jesus or Christ as the Son of God and the Savior of the world, they do not mean what Christians, according to Scripture, mean when they use those same terms. It is believed by many that Mohammed, Confucius, Joseph Smith, the Mormon Prophet, and Mary Baker Eddy, the founder of Christian Science, were just as great as Christ. Thousands who call themselves Christians do not believe that Christ is God any more than any other man. We quote from the *Christian Science Journal*: "Surely, the people of the com-

ing centuries will vie with each other in doing homage to the Rev. Mary Baker G. Eddy, the greatest character since the advent of Jesus Christ, and her book, *Science and Health, with a Key to the Scriptures*, will go down in history as part of the sacred writings of the ages." The Spiritualists say, in their *Spiritual Sunday-school Manual*: "Spiritualists believe that there is a supreme Power and Intelligence, called God, of which no two persons have the same conception. They believe in Jesus Christ and all great and good men and women, and that we all have in us the same elements of greatness and goodness." The lodge-creed is no better.

It is a very common belief among people who call themselves Christians that Christ is the Savior of the world only in this way that He by precept and example showed men how to live happily here on earth and how to earn for themselves a place in heaven. In Masonic literature there is no Christian conception of Christ's person and of His saving work. The Christ of Masonry is precisely the same as the Christ of the Koran. The specific Christian conception of Christ would mean the Christian religion, which would be "contrary to the universality of Masonry." Mackey (*Encyclopaedia*, p. 64) expressly says: "Freemasonry is not Christianity. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth. It admits men of every creed within its hospitable bosom." In full accord with this the Grand Lodge of Masons in 1869 said in a Judicial Declaration: "Disbelief in the divinity of Jesus Christ does not in any sense affect Masonic standing."

The twenty-sixth degree of the Scottish Rite, the degree Prince of Mercy, is called the Trinitarian Degree. Mackey's *Encyclopaedia*, Article "Prince of Mercy," calls it "a Christian degree in its construction" (note well: "in its construction," being based on the number three, not "Christian" in doctrine), and says that the Ritual treats of the threefold covenant of God made with the human race, first through Abraham, then through Moses, and finally through Christ. The name of Christ is mentioned in this degree, but the Ritual contains not a single reference to the saving work of Christ. A ceremony which resembles Christian Baptism is performed in this degree. Water is poured upon the head of the candidate, and these words are spoken: "I pour this water upon thy head as a symbol of the purification of the soul by suffering and sorrow, by which parting with the stains of sin and the sordidness of vice it becomes fit to return to its eternal home in the bosom of the Father, who loveth all the children He hath made." This is the Masonic baptism, without mention of Christ, without a reference to the Trinity. And the degree in which this blasphemous parody upon the Sacrament of Baptism is perpetrated is known as the "Christian" degree. Masonry is from beginning to end idolatrous, a Christless cult.

The lodge-god being an idol, the lodge-religion must be heathen altogether. In every heathen religion, that is, in every religion which does not recognize Christ as the Savior in the Scriptural sense of the term, salvation by man's own works is taught in place of salvation through Christ and His merits. We find this heathen doctrine very pronounced in Masonry and Odd-Fellowship, less pronounced in other lodges.

The Savior says (Matt. 12, 37): "By thy words thou shalt be justified, and by thy words thou shalt be condemned." No lodge ever spoke a word whereby it might be justified, but all lodges speak words whereby they will be condemned. Let us see. And for a change let us have a *gradatio ad majus*, a succession from the smaller to the greater.

You will remember the Elks' doxology. At the memorial exercises already referred to the following verse was sung:

Great Ruler of the universe,
All-seeing and benign,
Look down upon and bless our work,
And be all glory Thine.
Oh, hear our prayer for the honored dead
While bearing in our minds
The memories graven on each heart
For Auld Lang Syne.

It is a prayer for dead Elks. We should not pray for the dead. God never commanded, nor has He promised to hear, such a prayer. On the contrary, God tells us that a person who died is either in heaven or in hell. Those in heaven have no need of prayer in their behalf because they are forever delivered from all needs and from all evil. Lazarus is comforted in Abraham's bosom. Those in hell are beyond any help, and no prayers can do them any good. The rich man in hell could not have his tongue cooled, nor could his request for his brethren be granted. "When a wicked man dieth, his expectation shall perish." (Prov. 11, 17.) "It is appointed unto men once to die, but after this the judgment." (Heb. 9, 27.) Whoever will rule Christ out of the doxology will also rule Him out of his dying prayer. Those verses sung by the Elks show that in their opinion every one who died as a good Elk is an "honored dead" in the sight of God and man.

The following are portions of the Burial and Memorial Services of the Loyal Order of Moose:—

"To-day we realize how transitory is all that is mortal. And we can but pray that He who watcheth over us will forgive our mistakes and transgressions, and that He will, because of the love that builded it, find our Circle worthy."

"Heavenly Father, we come to Thee in our hour of affliction. Let Thy tenderness and compassion touch the hearts of all, especially the family of our departed brother, who knew him best and loved him

most. Ease Thou our sorrow, and revive anew our trust and faith in Thee. Grant us strength to bear the burden Thy wisdom has imposed upon us, and make us strong to battle with the temptations and evils of this life, so that, when our call is sounded, we may be gathered to Thy presence. This we ask in Thy name. Amen."

Special Grave Services.

"Heavenly Father, we come to Thee in our affliction. Let Thy tenderness and compassion touch the hearts of all, especially the family of our departed brother. Ease Thou our sorrow, and revive anew our faith and trust in Thee. Father, grant us strength to bear the burden Thy wisdom has imposed upon us, and make us strong to battle with the evils and temptations of this life, so that, when our call is sounded, we may be gathered in Thy presence. We ask this in Thy name. Amen."

"My brother, sweet be thy rest and happy thy awakening. Here may springtime bring its earliest buds and flowers, and here may summer's last rose linger longest; and though the frost of autumn shall lay the flowers low, and for a time make desolate all that is here, and the winter shall come to deck this grave with a mantle of white, yet in another springtime will the flowers bloom again. So, my brother, when the bright dawn of the world's resurrection shall light the heavens, may this thy body, now laid low by death, come forth in immortal glory, and in the realms above mayest thou join in making our broken Circle again complete. Until then, my brother, farewell!"

Memorial Services.

"Dictator (gives a rap): Brother Sergeant-at-Arms, drape our altar with a cloth of black and white, black to signify our sorrow in the loss of our departed brothers; white, to signify our faith that we shall meet them again. Place the Holy Bible on our altar; it is our inspiration and our guide. Place a flower on the altar; token of our tribute to those who are with us no more. Drape our charter in their memory."

"To the brothers who live faithful to the broad and beautiful precepts of our order, there is no sting in death, nor victory for the grave. There is indeed victory and triumph in surrender to the inevitable, in a brave and peaceful welcome to the hour of the soul's passing. To the coward the life beyond is dread and dark; to the brave it is cheering and luminous; it is not sacrifice, it is reward, not a halting and stillness, but progress and thrilling clairvoyance. There is solemnity, yea, sadness, in all earthly partings, but not despair. When in good time our scroll is written and the record of our achievement made up, let us 'meet death with level gaze.' Upon the faces of the great and good there shines a light reflected from the golden

hills of heaven, which death cannot efface or dim, and for such for all eternity there waits a peer's place upon the Seats of the Mighty."

"Divine Father, we thank Thee in that Thou hast permitted us to assemble here in tribute to our loved dead; to once again affectionately call their names and by Thy blessed gift of memory to again see their faces. O Lord, we ask Thy blessing on each dear departed brother, on his family and his loved ones; and we ask Thee to bless our order, its members, and their dear ones. Grant us strength to bear the burdens of life, and when the end shall come, grant that we may fearlessly and with perfect faith in Thee enter our last long sleep. Amen."

The entire Moose Burial Service and Memorial Service Ritual, which contains much more than the portions we have quoted, more prayers and meditations similar to those quoted, does not once mention, or refer to, Christ and His atoning sacrifice; it not only implies, but it plainly says that every good Moose goes to heaven on his own merits. It does not contain the Lord's Prayer, because Christ made it. It contains only such hymns in which Christ's name does not occur, as, "Nearer, my God, to Thee" and "Lead, kindly Light." It also contains, in the closing prayer, a petition for the dead.

In the *History of Modern Woodmen of America* Joseph C. Root, Head Consul, "an active member of the Masonic Consistory and co-ordinate bodies, of the Odd-Fellows, of the Knights of Pythias, and other fraternal organizations," writes on page 13: "The Fraternity should not arrogate to itself to select the Christian and reject the unbeliever. . . . The doors, then, are left open to the Jew and the Gentile, the Catholic and the Protestant, the agnostic and the atheist."

The Official Ritual of the Modern Woodmen of America, in the chapter on "Funeral Ceremonies," has the following on p. 77: "Consul: We shall soon leave our neighbor in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker." After the body is committed to the ground the order sings:—

So let him sleep that dreamless sleep,
Our sorrows clustering round his head;
Be comforted, ye loved, who weep!
He lives with God! He is not dead.

Even though he died an "unbeliever," "agnostic," or "atheist"! If he was a good Woodman, he is now in heaven, according to these funeral ceremonies.

The Red Men also despise Christ. They evidently have no use for Him in their pursuit of righteousness and peace, here and hereafter, otherwise their ritual could not contain a prayer like this:—

"O Thou Great Spirit of the Universe, good and powerful as Thou art, whose power is displayed in the splendor of the sun, the glories of the night, the foliage of the forest, the roaring of the rivers, and the great waters of the deep, look down from Thy majestic throne

of grace and shed Thy bounties upon all Red Men of the forest. Do Thou, Great Spirit, inspire each Red Man's breast with that holy courage that will teach him to paddle his canoe safely to 'that undiscovered country from whose bourne no traveler returns.' Teach him truth, wisdom, and brotherly love towards his fellow Red Men. Grant that our walk be upright and pleasing in Thy sight. Banish all discord from our counsels, that our council-fire may forever burn to Thy glory. Bless us with plenty, and reward our labors twofold. May the Red Man and pale face be friends. Enable us to prove by our good works that we are brethren, and show the stranger that with us virtue, charity, love, peace, freedom, and friendship dwell. Inspire our great councils with wisdom, that they may be able to guide their respective Tribes in the right path, that they go not astray and follow the path of the Evil Spirit. Preserve our homes from danger, and make us wise and virtuous. Teach us the trail we must follow while we live in this forest, and when it is Thy will that we shall cross the river of death, take us to Thyself, where Thy council-fire of love and glory burneth forever in righteousness. O Thou Great Spirit, hear us!"

The Knights of Pythias (*Ritual*, p. 2) pray for life eternal in these words: "Vouchsafe Thy blessing, our heavenly Father, on the events of this evening. Be Thou with us, shield us from all harm, and finally permit us to be with Thee, on the last great day, a united brotherhood, to share the blessings of life eternal. Hear and answer us, we beseech Thee. Amen." Who could imagine a Christian congregation having in any of its books a prayer for the privilege of being with God on Judgment Day to share the blessings of life eternal in which Christ and His merits are not mentioned? But a good Knight of Pythias can go to heaven, it seems, without Christ.

From the fact that prayer in the name of Christ is not tolerated by Odd-Fellowship, and from the fact that Odd-Fellows are a so-called brotherhood of Christians, Jews, Turks, and infidels, we draw the positive conclusion that their belief concerning the way to heaven is not the one that Christ points out when He says: "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me" (John 14, 6), but their belief is that every good Odd-Fellow goes to heaven for his good behavior. We see this also from such words as the following extracts from the lectures and instructions of the *Odd-Fellows' Companion*. Page 97 we read: "Let us, then, be true to our professions. Let our walk and conversation in life be such that the world shall be compelled to acknowledge the sublime theory we teach. Thus shall we live in the enjoyment of the blessed consciousness of having performed our duty to our Maker and our kind; and when the hour comes for us to leave this earth and join the vast Brotherhood beyond it, we shall be able to look back upon

a life well spent, and prepared to meet Him who has taught us that love for our brethren here is a duty incumbent on the children of one heavenly Father." And page 182: "Let us, then, persist in the glorious work we have commenced, with vigor and unflinching stability; let our bark, while sailing on the extensive ocean of Fellowship, be guided by the compass of justice; and, if we may continue the metaphor, let us perseveringly pursue the track its needle indicates; that, when arrived at our destined haven, we may, with a pure consciousness of having supported to the utmost our purpose of benevolence and charity, securely recline our heads on the satisfactory pillow of contentment, and indulge in the inspiring hope that when summoned from this sublunary sphere, we may meet with an eternal welcome in that 'angel-land,' where 'sorrow intrudes not,' where 'the wicked cease from troubling, and the weary are at rest.'" Similar sentiments and instructions might be cited from other standard works of the order. For example, here is one from Grosh's *Manual*: "Let us not forget that, while we cultivate the perfection of our fraternal duties, we shall improve in the knowledge of Deity, of our duty to Him, to our neighbor, and to ourselves. Friendship will bind us together, Truth will direct us, and Love will make our labors easy, so that, at the last, when we are summoned from the terrestrial lodges to the Grand Lodge Celestial, we may leave form and ceremony behind, find our work approved, and, as the mysteries of heaven are unveiled to our admiring vision, we may arrive at its perfection, and enjoy its benefits throughout ages eternal."

Every Odd-Fellow, regardless of what his religious belief might have been, is buried by the lodge with expressions of certainty that he went to heaven. Grosh, who in his *Manual* (p. 364) expressly says: "We admit men of all religions into our order," includes in the same book a number of funeral odes to be sung at funerals of brothers, — Christian, Jew, Mohammedan, or infidel, — from which we quote the following lines: —

Though in the Grand Lodge above,
We remember thee in love. (p. 408.)

And now he quits our weary train,
And marches o'er the heavenly heights;
But we shall walk with him again,
And share his rest and his delights. (p. 408.)

Till life shall end — then hear the voice,
Depart in peace from earth to heaven. (p. 409.)

Freemasonry claims to teach the way to heaven. Mackey says in the *Mystic Tie*: "Freemasonry . . . teaches the existence of God. It points to the celestial canopy above, where is the Eternal Lodge, and where He presides. It instructs us in the way to reach the portals of that distant temple." (p. 32.) In the *Encyclopaedia*

(p. 641) Mackey quotes Oliver (*Historical Landmarks of Masonry*): "The definitions of Freemasonry have been numerous; but they all unite in declaring it a system of morality, by the practise of which its members may advance their spiritual interest, and mount by the theological ladder from the lodge on earth to the lodge in heaven, the Grand Lodge Above." Masonry teaches that a Mason "on the night of his initiation commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." (Mackey's *Manual*, p. 41.) A faithful Mason aims "by a uniform tenor of virtuous conduct to receive, when his allotted course of life has passed, the inappreciable reward from his Celestial Grand Master of 'Well done, thou good and faithful servant.'" (Mackey's *Lexicon*, p. 450—1.)

The Masonic system of morality is represented by the emblems and symbols of Masonry, especially by the so-called working-tools. In Webb's *Freemason's Monitor* (p. 29) we read: "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." Another example (p. 40): "By the rough ashler [a stone in its natural, coarse condition, as taken from the quarry] we are reminded of our rude and imperfect state by nature. By the perfect ashler we are reminded of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessings of God."

Robert Morris, Sovereign Grand Inspector General, in his *Dictionary*, Article "Apron," tells the world that the white apron "suggests the preservation of the garments from the defilements of labor, and morally, the guard of the soul from the defilements of sin. It is therefore the distinguishing badge of a society whose great aim it is to prepare the soul for that spiritual building, that house not made with hands, eternal in the heavens."

An article on Masonic regeneration appeared in *The Builder*, May, 1918, under the title, "The First Degree." It was first published in the *Kansas City Freemason* and later in *The Builder*, "a Journal for the Masonic Student," which is published by the National Masonic Research Society. We take a few extracts to show the drift of the article:

"If we believe in evolution, and most of us do, we must recognize that the path of our evolution is along the lines of our inner unfoldment, the evolution of our latent goodness. There is a germ of goodness, of pure gold, in the breast of every human being, which by cultivation and education can be developed into light and power."

"The three degrees in Blue Lodge Masonry exemplify the ascent of man from the unregenerate and materialistic being to a regenerate master-man — the master-builder of character and manhood. It is Jacob's ladder or the evolutionary path of man."

"Therefore we see that the First Degree is the first step a candidate should take, and that is Purification. Have you taken this first step? If not, why not?"

Similar expressions of justification and salvation by man's own efforts, without Christ's vicarious sacrifice and the Holy Spirit's sanctifying influence, can be found by the hundreds in the works of standard Masonic authors. This man-made way of salvation is only consistent with the fundamental principles of the institution, "its religion being of that universal kind in which all men agree" (Mackey, *Masonic Jurisprudence*, p. 95), "pure theism, on which its different members engraft their own peculiar opinions" (Mackey, in his *Lexicon*), so that Chase (*Digest of Masonic Law*, p. 207) sees "no good reason why the Jews, the Chinese, the Turks, each rejecting either the New Testament or the Old, or both, should not be made Masons." "Masonry" — we quote from Mackey in the *American Quarterly Review* — "claims to be a religion, a universal religion, not founded on the Bible, however; that is a sectarian system, — that has too narrow a basis, — and this universal system covers all others, however conflicting and antagonistic. It unites men of all faiths, who but for it had remained at a perpetual distance; and every creed meets on the level of the Masonic shrine." (*Anti-Masonic Scrap Book*, Tract 41, p. 5.) How can such a religion teach the Christian way of salvation? It would be a contradiction of the very principle on which it is built, that of universality, "admitting men of every creed within its hospitable bosom."

The lodge teaches salvation without Christ, by works. The Scriptures teach salvation by grace, for Christ's sake, through faith, as the following texts clearly testify: —

Is. 53, 5. 6: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Matt. 1, 21: "Thou shalt call His name JESUS; for He shall save His people from their sins."

John 10, 15: "I lay down My life for the sheep."

John 3, 16. 18. 36: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. He

that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

John 14, 6: "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me."

John 17, 3: "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

Luke 24, 46, 47: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Acts 10, 43: "To Him give all the prophets witness that through His name, whosoever believeth in Him, shall receive remission of sins."

Gal. 4, 4, 5: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons."

John 1, 29: "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

2 Cor. 5, 18, 21: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Rom. 5, 18, 19: "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

1 Pet. 1, 18—21: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who *by Him do believe in God*, that raised Him up from the dead, and gave Him glory, that your faith and hope might be in God."

2 Tim. 1, 10: "Christ hath abolished death, and hath brought life and immortality to light through the Gospel."

John 11, 25, 26: "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Heb. 2, 9, 15: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every

man, . . . and deliver them who through fear of death were all their lifetime subject to bondage."

Rom. 4, 24. 25: "Believe on Him that raised up Jesus, our Lord, from the dead, who was delivered for our offenses, and was raised again for our justification."

Rom. 8, 32. 33: "He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Gal. 2, 16: "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified."

John 1, 12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

John 20, 31: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name."

Acts 4, 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

The Bible is full of texts of this kind; hundreds could be quoted. Christ, and salvation through Him alone, is the sum and substance of Scripture, from Genesis to Revelation. He is the Alpha and Omega, the beginning and the end, the first and the last, and all in all, throughout the religion which the Scriptures teach. St. Paul determined not to know anything among the Corinthians save Jesus Christ and Him crucified. Lodge-religion knows nothing of Him; lodge-rituals are void of Him; lodge-altars are against Him. The Bible is used in the lodge for an ornamental religious *camouflage*; it is used in swearing idolatrous oaths; it is misapplied and misinterpreted in idolatrous worship. The Koran could just as well be used in its place. The belief in the Fatherhood of God and the Brotherhood of Man, in which all creeds agree, and which means nothing more than that there is a good Supreme Being which made us all, that creed which even infidels subscribe to, is the only religious platform the lodge has. That universal way of salvation, the Golden Rule, the only way of salvation the unbelieving world knows, and by which no man ever was saved, is the only way to heaven the lodge can show, because the lodge has not Christ. The notion of the unbelieving world is that every one who believes in the existence of a Supreme Being, and in a hereafter, and in man's accountability to his Maker, and

who does as nearly right as he can, will go to heaven. The Hindoos, Mohammedans, and Jews, the Unitarians, Universalists, Christian Scientists, Spiritualists, and Mormons, all claim to know and to teach the way to heaven; but their claim is false, for they do not recognize Christ as their God and only Savior. The children of this world say all religions are good because the purpose of them all is to lead men to the good place, and if a person lives up to what light he has, no matter what his creed is, he will go to heaven. Thousands of members of Christian churches and many ministers in Christian pulpits are of the same opinion, and declare openly and emphatically by word and deed that no difference of creed should bar anybody from membership in any church, for we all believe in one God, etc. No wonder such ministers see nothing wrong in fellowshiping with a Jewish rabbi in a religious service; no wonder so many church-members, and even ministers, see nothing out of the way in worshiping at the lodge-altar together with men of all creeds; no wonder people in general consider us bigoted and narrow in our attitude toward the lodge. And let us not think to say within ourselves that our Synod in its membership is entirely free from any taint of the universal religion. It is the religion of the flesh, and as we are all born flesh of the flesh, we are all inclined, as far as our flesh is concerned, to a man-made religion of some kind, and are daily in need of the Holy Spirit's enlightenment and guidance, which alone can keep us in the one true faith. We have many people in the Lutheran Church also, not only in the Merger synods, but also in our own dear Synodical Conference, whose spiritual vision is dimmed by the poison of the universal religion, so that they see no wrong in the lodge.

In the lodge the universal world-religion has found a resting-place, an altar, and a home; there it is endorsed in due form; there a sample of it is bottled up for exhibition; there we find it in organized shape. What the visible Church and each local congregation is in its relation to the invisible Church, the true believers among all men, that, and that exactly, may we consider the lodge and the local lodges to be in their relation to the universal world-church, which some people call "the big church." As a swelling or an eruption on the body may be only the local, external manifestation of an internal disease pervading the whole body, so the lodge-religion is only a manifestation of the general religious ideas that prevail throughout the world in the hearts and minds of unchristianized men. The world does not acknowledge Christ, and so the lodge does not. The world hates Christ just as it did when He dwelt visibly on earth. The lodge, by its Christless worship, delivers Christ to the Gentiles, mocks Him, spitefully entreats Him, spits on Him, scourges Him, crowns Him with thorns, crucifies the Son of God afresh, and puts Him to an open shame. (Heb. 6, 6.)

4. LODGE-CHARITY.

The lodge being a heathen institution as far as its religious tenets are concerned, its much-vaunted charity must necessarily be of the heathen type and therefore no true charity.

"Charity vaunteth not itself," says the Apostle (1 Cor. 13, 4). Lodge-charity vaunts itself most pronouncedly. The lodge vaunts its charity by preaching it from the housetops; it is inscribed on its banners, eulogized by lodge-men in public addresses, praised in lodge literature, and in the sunshine of its claims the adherents of the lodge bask with complacent self-satisfaction.

Lodge-charity is the kind of which the Lord Jesus says: "If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again." A man does not join a lodge to do good to others, but to receive benefits himself, and the benefits the lodge gives, death-benefits, sick- and accident-benefits, visits and vigils, assistance and helpfulness, are all bought and paid for by those who receive them. The constitution of the lodge guarantees them to its members in return for the dues which they pay. Not only are lodges very strict in collecting their dues, not only do their constitutions contain paragraphs providing that any member who is so and so far in arrears in his payments will receive none of the benefits which the lodge offers, but they also guard very carefully against the reception of such persons as might become a burden to the lodge, such as the sick and the aged, even though they may be sorely in need of assistance. We certainly realize that an association paying death-benefits and sick-benefits could not long exist if it received persons into membership regardless of their age or their state of health, but when lodges call plain business "charity," they speak a lie with hypocrisy. (1 Tim. 4, 2.)

The Elks especially are known for their charity. It is often said that they differ from other lodges in that they do so much good to people who do not belong to their order, to poor people whose need is brought to their attention. It is also emphasized that the Elks do this quietly; they don't parade their charity, they don't let the left hand know what the right hand does. But how is it, we naturally ask, that we so often hear of this silent charity? It cannot be so very silent, after all. Surely, the poor people that got the Christmas-basket from the Elk's Santa Claus are not the only ones that spoke of it. We generally hear of those things, even though the individual cases are not mentioned, through members of the order.

We have never denied that there are Christians in the lodges.

Nor do we deny that heathen also have natural human pity and love, and that many of them do a great deal of good to others. We most emphatically deny, however, that a heathen institution, such as the lodge is in principle, can be a Christian institution in practise. The charity of the Christless lodge cannot be Christian charity.

II. WHAT SHALL BE THE PRESENT-DAY ATTITUDE OF OUR CHURCH TOWARD THE LODGE IN PRACTISE?

1. "PREACH THE WORD!"

Shall it be different now from what it has been? In theory it must remain exactly the same, for the lodge has not changed. In practise, too, our attitude toward the lodge should ever remain essentially what it has been. It should become even more decided, more firm, more consistent, and more uniform. Our practise in this or any other respect was never perfect, nor will it ever be perfect, for there is no such thing as perfection even in church-practise. Our lodge-practise has been more imperfect, perhaps, in recent years than in earlier days, and that makes it all the more necessary for us to strive with might and main to attain to what it ought to be. We must continue to take a firm and decided stand against the abominations in the lodge; we must not relax our efforts to combat these evils, but as they more and more threaten our Church and endanger immortal souls, we must more and more vigorously oppose them. And we must do it for two reasons. The one is that God commands it; it is not a matter of our own choice. The other is that our Church will disintegrate both in doctrine and practise if we do not continue, renew, and increase our efforts to restrain the lodge-evil.

First, then, God commands us to be against everything that is evil in the lodge. God is against sin everywhere, whether committed in a gambling-den, a brothel, a Hindoo temple, or a lodge-hall, or any other place. God does not sanction a profane oath because it is Masonic, He does not tolerate an idolatrous man-made religion because it is the Odd-Fellows' ideal of what their worship ought to be. "The Lord will not hold him guiltless that taketh His name in vain." (Ex. 20, 7.) "I am the Lord, thy God." (Ex. 20, 2.) "Whosoever denieth the Son, the same hath not the Father." (1 John 2, 23.) God is against the idolatrous principles of the lodge and against the profanation of His name in the lodge-oath, and we must stand on God's side; he that is not with Him is against Him. Lodge-secrecy, the lodge-oath, the lodge-religion are, as we have seen, against God's Word, consequently we dare not participate in these abominations, and consequently we dare not be in any way connected with any lodge. "Abhor that which is evil," says the Apostle (Rom. 12, 9), "neither be partaker of other men's sins" (1 Tim. 5, 22). "Be ye not unequally yoked together with unbelievers; for what fellowship

hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. 6, 14—18.)

As a Church we have the duty to teach others, as the Master says: "Go ye and teach all nations. . . , teaching them to observe all things whatsoever I have commanded you." (Matt. 28, 18—20.) "As My Father hath sent Me, even so send I you." (John 20, 21.) "And that repentance and remission of sins should be preached in His name among all nations." (Luke 24, 47.) "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." (Acts 1, 8.)

Like St. Paul, we determine not to know anything among those whom we teach save Jesus Christ and Him crucified, and therefore we preach the Law, which gives the knowledge of sin, and we preach the Gospel, which gives the knowledge of the Savior. The Law must be preached to convict men of their sin, for "by the Law is the knowledge of sin," and the Gospel of Christ must be preached to sinners to give them faith in Christ. John the Baptist preached (Matt. 3, 2): "Repent ye, for the kingdom of heaven is at hand." Christ preached (Mark 1, 15): "Repent ye, and believe the Gospel." All the prophets and apostles preached not only the Gospel of Christ in all its sweetness, but also God's Law in all its severity, so that men might first be convinced of their lost condition, and then hear of Him who came to seek and to save that which was lost. Without a knowledge and conviction of their sin men do not see their need of Christ and His salvation, and will not accept the remission of sins preached to them. Therefore we must tell men their sins, and to do this we must preach and teach the Ten Commandments, from the first to the last; the First Commandment, which forbids idolatrous worship, the Second Commandment, forbidding profane oaths; and by teaching these commandments, we take our stand against certain abominations of which the lodge is guilty.

We grant that there are Christians in the lodges; they partake of the lodge-sins through ignorance. No Christian would join the lodge if he knew it to be wrong to do so, nor would any Christian remain in a lodge if he knew it to be wrong. Shall we let our fellow-Christians in the lodges go on sinning in ignorance? Is it not rather our sacred duty to enlighten them and point out to them where they are doing wrong, so that they may walk as it becometh the Gospel

of Christ? Surely, they would thank us for it; they love their Savior and desire to walk worthy of the Lord unto all pleasing. Furthermore, sin, whether committed through ignorance or presumptuously, is a snare of the devil; it is poison to the soul, and it is dangerous. We warn of dangers that threaten the body, and shall we be unconcerned and say nothing about the danger that is threatening immortal souls in the lodges? No, we owe it to our brethren and sisters who have become ensnared in the meshes of the lodge that we warn them most earnestly of the soul-destroying abominations of the lodge.

The religious rites of heathen tribes and their priests, of Masonic and other lodges and their chaplains, of modern Jews and their rabbis, who, denying the Son, also deny the Father, in short, all worships of any but the true, triune God, are violations of the Law of God. "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." (Matt. 4, 1.) No man is free, according to the Word of God, to be a Unitarian, or a Mohammedan, or a modern Jew, or a worshiper of "the great Architect of the Universe." All worships not truly Christian are idolatrous; and no man is morally free to be an idolater. To conceive God or to represent Him otherwise than He has revealed Himself in His Word, is to misconceive or misrepresent Him, to substitute a false god for the God of revelation. This is idolatry, and idolatry is a sin; it is not only an intellectual shortcoming to misconceive God and to worship Him according to such misconception, but it is a moral enormity. Some of the lodge-members with whom our church-work brings us in contact are not Christians at heart. We find that they have a misconception of God, that they do not believe in Christ in the Scriptural sense of the term, and that, denying the Son, they also deny the Father, even though they may call themselves Christians. We find that they are in perfect accord with the universal religion of the lodge. These live in a mortal sin. Jesus says: "If ye believe not that I am He, ye shall die in your sins." (John 8, 24.) Shall we let them die in their sins by not testifying against their lodge? Shall we be satisfied to see them without God in the world and without God in death? God forbid! What says the Scripture? "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 3, 17—19.)

St. Paul would not have his beloved Corinthian Christians ignorant that God was not well pleased with many of their fathers

when Israel passed through the desert, but overthrew them in the wilderness. The faithful Apostle told his congregation that those things that happened to Israel were examples to their children of later generations. He warned them, saying: "We should not lust after evil things, as they also lusted. . . . Neither be ye idolaters, as were some of them. . . . Neither let us commit fornication, as some of them committed. . . . Neither let us tempt Christ, as some of them also tempted. . . . Neither murmur ye, as some of them also murmured." If it is our duty, as it certainly is, to warn God's dear children in our congregations that they should not commit fornication and other sins and vices, we, too, as the Apostle did, must warn them also of idolatry. And if we find it necessary to be very specific and plain in our warning with reference to sins against the Sixth Commandment, so specific that we mention the dance and the stage of our day to make very plain what adultery means, and to caution our hearers to avoid all opportunity for unchasteness, we certainly cannot consider it unnecessary to point out lodge-worship as a species of idolatry, and to caution our Christians not to contaminate themselves therewith, as the Lord also said to Ezekiel (3, 21): "If thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." In our preaching and in our catechetical instruction preparatory to confirmation, publicly and privately we should turn the search-light of God's Word upon the lodge to show that lodgeism is wrong and incompatible with Christianity. We have a splendid opportunity also in lectures to our Young People's Societies, Men's Clubs, Ladies' Aid Societies, and on other occasions to inform our people on the lodge and give them warning against becoming entangled in its meshes. It is also an excellent practise to distribute sermons and tracts dealing with the lodge, showing what its principles and practises are, and what the Word of God says of those things. If a church has a parish-paper, a word on the lodge appearing now and then in its columns will be a help. Last, but not least, the *Lutheran Witness* should be not only kept, but read in the homes of all our people for their instruction in matters pertaining to their spiritual welfare. It speaks plainly of the lodge to all who want to hear. Let them take and read.

There should not be a confirmed person in our congregations who on account of negligence on our part does not know that it is wrong to belong to a lodge, and why it is wrong. It is true, thank God, that our attitude toward the lodge has not changed, we are still known as a synod that takes a decided stand against the lodge; but in our circles, too, there has been, it seems, here and there, too much reticence and not enough outspokenness in our attitude against the lodge. It is true, in some congregations there is less need of anti-lodge activity

than in others; in some localities the temptation to join a lodge is not so great as in others; some congregations are not in such great danger as others of becoming infected with lodgism. But everywhere, in city, town, and hamlet, in the metropolis and in the country, our Christians, especially our Christian young men, are being urged and tempted more or less to join the lodge, and it requires constant vigilance, thorough instruction, and frequent reminding to make them firm and to keep them steadfast in their position against the lodge. The danger-signal must always be kept in sight. Our Lutheran Church must have a strong anti-lodge plank in her platform and a clear anti-lodge inscription emblazoned on her banners.

Our Lord says (Matt. 10, 32): "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." "Ye shall be witnesses unto Me." The cardinal doctrines of Scripture are those of Christ's person and work of redemption, and the doctrine that we are justified before God by grace, for Christ's sake, through faith, and not by our own works. By the preaching and teaching of these doctrines Christ is confessed before men. Our Church, by the grace of God, has these doctrines not only in her books, but also in her pulpits, and not only now and then a vestige of them, but practically in every sermon that is preached, and frequently these fundamentals are dealt with at length in our teaching and preaching, publicly and privately, by word of mouth and by pen. The Gospel of Jesus Christ still resounds in all its fulness in our Church. But these are the very doctrines for which the Jews hated Christ with a cruel hatred, for these very teachings He was despised and rejected of men, a man of sorrows and acquainted with grief. They reviled Him, persecuted Him, gnashed on Him with their teeth, and finally, in their hour, laid hands on Him and took Him to Annas first and then to Caiaphas, who delivered Him to the Gentiles. They accused Him to Pilate, then before Herod, and again before Pilate, crying, "Crucify Him! Away with Him, crucify Him, crucify Him!" until Pilate, willing to content the people, gave sentence that it should be as they required, and delivered Him to their will to be crucified. For these very doctrines for which they hated the Master they hated also His servants, and the things they did to the Lord they did also to His disciples, as He had foretold them. These are the very doctrines for which the holy martyrs, thousands of them, bled and died. And these are the very doctrines to which the world in our day also is bitterly opposed, and for which the world hates us. "If the world hate you, ye know that it hated Me before it hated you," says Christ (John 15, 18). So does the lodge hate Christ. The lodges have taken counsel together, and have set themselves against the Lord and against His Anointed.

And what are we going to do? Are we going to forsake Jesus as the disciples did in the garden? If we would hereafter preach the truth as it is in Jesus in a low and subdued voice, to please the enemies of the cross of Christ, we would thereby kiss the Son as Judas did; if we shall fail to speak up for Christ and take His part when the lodge says, "Away with Him!" we shall by such silence deny the Lord, as Peter did. If we were going to let lodge-members prevail upon us to grant them membership in our churches and give silent consent to their unholy alliance with the lodge, that would amount to the same thing that Pilate did when he contented the people and delivered Jesus to their will to be crucified.

Stand up, stand up for Jesus,	From vict'ry unto vict'ry
Ye soldiers of the cross;	His army He shall lead,
Lift up His royal banner,	Till ev'ry foe is vanquished,
It must not suffer loss.	And Christ is Lord indeed.

2. "BE YE SEPARATE!"

Shall lodge-members be permitted to hold communicant membership in our churches? Our Synod has always answered this question in the negative. Our answer must be the same now, and must remain the same in the future. St. Paul writes to the Ephesians (4, 3—6): "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." And to the Philippians (2, 2): "Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind." If members of a congregation should be "of one mind" and "keep the unity of the Spirit in the bond of peace," they should certainly not extend the hand of fellowship to such as are not in accord with them. We are convinced that the lodge-religion is idolatrous, and that the lodge-oath is a profanation of God's name. Lodge-members see nothing wrong in the lodge. Are they and we, then, of one mind? By receiving them as members of our Church, we would create division instead of keeping unity; we would change a Church of one mind into a Church of many minds.

But there is a still more serious objection to receiving lodge-members into our churches. We bow our knees in the name of Jesus, and the lodge does not. Our tongues confess that Jesus Christ is Lord, to the glory of God the Father, and the lodge denies Christ. Even the Lutheran Christians in the lodge, who in their hearts and minds worship the true God and agree with us in doctrine, are by their mere membership in the lodge partakers of the idolatry and other sins that the lodge is guilty of, and by treating them as brethren and receiving them as fellow church-members, we would, in turn,

become partakers of their unholy alliance with the lodge, and, indirectly, of the abominations practised by the lodge. Lodge-members call men of all creeds their brethren, and permit themselves to be called brethren by heathen, Jews, and infidels, and we are perfectly right when we tell a lodge-member that we cannot recognize him as a brother as long as he is a brother together with such as are not of the Christian faith, but engage in idolatrous worship. We should not protest against the lodge with our mouth only and confess Christ only with our lips, but we should testify against the lodge and confess Christ also by our action of refusing to fellowship with any one who is in any way, intentionally or ignorantly, directly or indirectly, a participant in the gross idolatry practised by the lodge. If it is proper to ask, "What concord hath Christ with Belial?" it is just as proper to ask, "What concord hath Belial with Christ?"

If a lodge-member who is at heart a fellow-Lutheran of ours, and does not even attend any lodge-worship, applies for membership in our Church and gives evidence of his Christian faith and his Lutheran belief, we must let him know that his lodge-membership contradicts his Christian profession, and that he cannot expect to be recognized by us as an adherent of the true religion as long as he endorses the lodge and its false religion by being in any way connected with the lodge. Let him come out of the lodge and from among the idolaters, and we will gladly receive him as a Christian brother and fellow-Lutheran.

It is understood, of course, that we should very kindly and patiently strive to convince such a person of the antichristian character of lodgism and of the sinfulness of the lodge-oath and other lodge-practises.

If a member of our congregation becomes known to us as a lodge-member, we must deal with him in practically the same manner. We should make every effort to restore such a one in the spirit of meekness; but if he will insist upon staying with the lodge in spite of all that we could do to convince him that lodgism is incompatible with Christianity, his connection with the congregation must finally be severed.

In our mission-work we frequently deal with people who know little or nothing of the Christian religion, and who are willing to be instructed in our doctrine with a view of uniting with our Church. Whether they are members of a lodge or not, we should instruct them in the chief parts of Christian doctrine, and in the course of such instruction, after they have learned the fundamentals of the Christian religion, call their attention to the evil of the lodge, and frankly tell them what our attitude toward the lodge is. If upon inquiry or otherwise we have learned that they are members of some secret order, we must patiently and kindly endeavor by further instruction to cause

them to give up their lodge. If they will not do that, we cannot receive them as members.

Let us also bear in mind that our case against the lodge is very clear. It can be shown, even without any documentary evidence, to any one who is open to conviction, that the lodge has a religion, and that the lodge-religion cannot be the Christian religion. It is very plain that every lodge-member by his mere lodge-membership sanctions the religion of the lodge, and that therefore a Christian cannot consistently be even a silent member of a lodge. All this is very clear. If, therefore, a person who has been thoroughly instructed in our catechismal doctrines, and who has also been made thoroughly familiar with lodgism, still, in spite of plentiful instruction, admonition, and warning, knowingly and wilfully by his lodge-membership continues to deny his Savior, and would rather do without the church than do without his lodge, — that person cannot be considered a Christian.

It is a mistake to suppose that our Church, by its attitude toward the lodge, bars true Lutherans from church-membership, and puts true Lutherans out of the church. Lodge-membership is a symptom of a bad spiritual condition when it continues or begins in spite of sufficient instruction and admonition. As a rule, a minister who preaches the catechismal doctrine in plain English, and testifies against the lodge, has not many lodge-members among his regular hearers. Most Lutherans in the lodges had drifted away from true Lutheranism long before they joined the lodge, if they were ever true Lutherans at all. Members of our churches who join the lodge thereby show that they do not love their Church. They well know the attitude of their Church toward the lodge, and evidently prefer the lodge to their Church. As a rule, they by and by withdraw from the Church entirely.

It should also be stated in this connection that a Church which preaches God's Word and Luther's doctrine pure and plain, and whose trumpet gives no uncertain sound as to the lodge, may hope that it will not have to give up many members to the lodge, but that by the grace of God and through the power of His Word it will keep its members true to their Church, and also reclaim some of those who were misled into the lodge. It will also succeed in getting some of those out of the lodge from sectarian and unchurched circles come to be instructed with a view of joining the church.

It is urged by some that lodge-membership should bar no one from holding church-membership. It is argued that as long as a person professes the Lutheran belief, he ought to be welcomed to join the Lutheran Church, so that he will be kept under the influence of God's pure Word, and possibly become so enlightened that he will leave the lodge. To this we reply, in the first place, that we bar no

lodge-members nor anybody else from attending our services or from our Catechism- and Bible-classes. In the second place, the plan has the one great disadvantage that it does not work. Those that recommend such a mode of procedure certainly do not mean that we should not tell lodge-members what our attitude toward the lodge is until some time after they have become members of our Church. That would be dishonest. To be frank with them, we would have to tell them something like this: "You are welcome to unite with our Church even though you are not exactly of our opinion; you think we are wrong, and we know you are wrong. But we shall work with you, and perhaps you will be convinced and leave the lodge. If you cannot be convinced, you will have to leave our Church again." How many would join the congregation with such an understanding? And if some honest and practicable plan of receiving lodge-members into our churches for further treatment could be proposed, what would be the result of putting the scheme into practise? Our case would be about the same as that of the Christian woman who marries a heathen man to make a Christian of him. Chances are that she will never do it, but he might make a heathen of her. Taking lodge-members into the church with a view of getting them out of the lodge is more apt to result in a spread of the lodge-infection within the church than in the cure of the infected cases brought in, as history teaches. As a rule, congregations adopting this plan take no firm stand against the lodge, and naturally become more and more indifferent as time goes on.

Dr. G. H. Gerberding, in his delightful book entitled *The Lutheran Pastor*, has some excellent paragraphs on the evils of the lodge, but he recommends that the lodge-members be treated in the church and not out of it. Referring to our methods of dealing with the lodge, he says it strikes him as "unevangelical." He says: "It is the spirit of legalism. It would make men righteous by a law. It would cure the evil with a church constitution." The Doctor evidently does not understand what our method is. But let us hear what method he recommends. He continues: "Our Church does not deal after this fashion with other evils. She does not believe that the church is made up of those already perfected. With how much ignorance and sin do we not otherwise bear! And why? Certainly not because we sanction these evils, but because we hope that in the church, and not out of it, they will be cured. It is our general principle that the Church is, in one aspect, a hospital in which sick souls are to be healed. Here a new life is implanted, nourished, and developed. Here a spiritual hygiene is inculcated. Here the patients are to learn what is good and what dangerous for their spiritual well-being. So, it seems to us, we must also deal with the lodge-evil. The imperfect, the ignorant, and the weak who are willing to learn, are to be in-

structed and strengthened in the Church. In proportion as we succeed in preaching the love of Christ into the heart, in that proportion will the love of the lodge drop out. But the dangers and evils must be carefully, clearly, and patiently pointed out, in public and in private. Not the people of the lodge, but its principles, are to be condemned. And when we have succeeded, first of all, in subduing the mind to Christ and implanting the new love, then we have something to appeal to, then we can talk lodge, then we will get a hearing. Let us not, then, begin at the wrong end, aggravate the offender, and expect him to give up what he has looked upon as a blessing instead of a curse. Here also the expulsive power of a new affection must come in.

"We are persuaded that this is a more excellent way. The writer has, in this way, been enabled to get men out of the lodge whom he could not have reached by a clause in the constitution or by appealing to that. And then it must not be overlooked that by this evangelical procedure we do not alienate, drive out, and perhaps start toward perdition, the members of the lodge-man's family.

"We freely admit that it is sometimes necessary to debar or to discipline. And for this the constitution should provide. When one openly and persistently declares that he prefers the lodge to the Church, advocates its religion, and is unwilling to be taught, he is not fit for the communion of the Church, and should not be permitted to come to its altar. But we are persuaded that under the evangelical procedure outlined above such cases will be few and far between." (p. 241 ff.)

In justice to Dr. Gerberding we have quoted this passage complete. We take exception to more than one statement that it contains, but let us not enter upon it any more than to show that the plan proposed does not answer its purpose. To show this we need only to point to Dr. Gerberding's own synod, the United Lutheran Church of America, better known as the Merger, which is full of lodge-men, in which all testimony against the lodge is almost entirely hushed, and in which even ministers are at liberty to be Freemasons of high degree, and thus to encourage the members of the churches composing the synod to join their leaders in uniting with lodges. We do not deny that Dr. Gerberding by his method succeeded in getting men out of the lodge, but we are also convinced that those cases were few and far between, and that his method does more harm than good. Undoubtedly the employment of it in his synod, the General Council, has been one main cause of that synod's disintegration.

Lodge-members generally, in the church as well as out of it, resent any unfavorable comment on the lodge. They are quite positive that there is nothing wrong about the lodge, and it is very difficult to con-

vince them of the contrary. Some of them, even members of the Church, go so far as to take their child out of the confirmation class because the pastor spoke to the class of the frivolous oaths and the idolatrous worship of secret societies. How the policy of first joining the church and then leaving the lodge can prove successful is hard to comprehend, and, no doubt, the testimony against the lodge-evil, what little of it may be left in a church in which this practise prevails, is so disguised that it can hardly be recognized.

It is an old saying that our Synod will have to change its attitude toward secret societies or go under. The very opposite is true. The tolerating of lodge-members in our Synod would be the beginning of its end as a truly Lutheran synod. True Lutheranism and lodgism have never dwelt long under one roof; as lodgism enters in by the front door, Lutheranism goes out through the sacristy. Not only will the congregation soon prevail upon the minister to say nothing against the lodge, but the lodge-men in his congregation will not be quite satisfied unless he now and then speaks favorably of the lodge. If he refuses to officiate at funerals conjointly with a lodge-chaplain for the reason that the temple of God has no agreement with idols, his own congregation will call him narrow, and he will finally have to engage in such abominable practise. Yes, he will find, sooner or later, that many of his people will not be fully satisfied until he joins a lodge himself. What else could be expected? It would be the only logical and psychological consequence of things. And how about all the rest of our doctrine and practise? The idea of remaining Missourian as we are with the exception of our lodge attitude is nothing but a dream. There could be no such thing in reality, and if we tried such a change, we would soon awake from the dream and find ourselves in the same condemnation with the Merger. There would soon be a strong element within our Synod that would object not only to all preaching against the lodge, but to all positiveness both in doctrine and practise, as we find it in the Merger to-day, and the process of disintegration would rapidly go on from bad to worse, as it did in the General Council and the General Synod.

We have been, and still are, by the grace of God, the salt of the Lutheran Church of America. Not only have we remained a soundly Lutheran synod both in doctrine and practise, but our uncompromising position has also stayed the process of decay in other Lutheran bodies. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out." (Matt. 5, 13.)

Luther says: "God's Word and grace is a passing shower, which does not return where it once has been. It was with the Jews; but gone is gone; they now have nothing. Paul brought it to Greece; here, too, gone is gone; now they have the Turk. Rome and Latin land had it also; gone is gone; they now have the Pope. And you

Germans need not think that you will have it forever; your ingratitude and contempt of the Word will not let it stay with you." Luther's prediction has long ago come true. The Germans had God's Word in all its purity, but gone is gone; they now have rationalism, higher criticism, and then they got the war and anarchy to boot. May the time never come when some one might say of our fair land, "America had it also; but gone is gone; they now have the lodge!"

Let us hold that fast which we have that no man take our crown. Let us be faithful witnesses to our Lord, and He will richly bless our testimony. The Word of God has not lost its power; let us but use it faithfully, and our Church will continue to prosper as a beautiful garden of God, an oasis in the desert of unbelief, sectarianism, and false Lutheranism.

Jesus, Thou art mine forever,
 Dearer far than earth to me;
 Neither life nor death shall sever
 Those sweet ties which bind to Thee.

Jesus, Thou art mine forever,
 Suffer not myself to stray;
 Let me in my weakness never
 Cast my priceless pearl away.

Lamb of God, I do implore Thee,
 Guard, support me, lest I fall;
 Let me evermore adore Thee,
 Be my everlasting All.

BUSINESS TRANSACTIONS.

OFFICERS.

President: Rev. Oscar C. Kreinheder.
First Vice-President: Rev. Martin F. J. Walker.
Second Vice-President: Rev. L. Buchheimer.
Secretary: Rev. J. Frederic Wenchel.
District Statistician: Prof. M. C. Coyner.
Treasurer: Mr. Chas. Dette.

STANDING COMMITTEES.

Trustees: Mr. J. M. Scheuermann (1921), Mr. Charles Rother (1919), Mr. A. Petersen (1919).
Finance Committee: Rev. H. C. Steinhoff; Mr. J. C. Koebel, Mr. H. C. Koll.
Relief Fund: Rev. P. Bente; Dr. A. J. Miller, Mr. Philip Treide.
Visitors: Revs. Wm. Dallmann, F. C. G. Schumm, Wm. H. Dale, G. Mennen, A. Merz.
Mission Board: Revs. E. F. Haertel, G. Schuessler; Mr. L. Klein.

District Representative for Foreign Missions: Rev. J. H. Witte.

On Ministerial Education: Revs. H. P. Eckhardt, Wm. H. Dale; Mr. A. E. Succop.

On Constitution of English District: Revs. L. Buchheimer, J. F. Wenchel.

On Publication: Rev. L. Buchheimer, A. Doerffler.

On Parochial Schools: Revs. R. Jesse, Theo. Walz; Mr. Louis Becker.

Essay Committee: Revs. Theo. Sorge, P. Bente, H. Engelken.

On Young People's Work: Revs. A. Doerffler, Geo. Luecke, Jr.; Mr. Louis L. Buchheimer.

SPECIAL COMMITTEES.

1. *Credentials:* Revs. Muhly, Engelken; Delegate Knorr.
2. *Applications and Constitutions:* Revs. Bente, Yount, Haserodt; Delegates Schmittgen, Rieck.
3. *President's Report:* Revs. Eckhardt, Schumm, Sorge, Steinhoff; Delegates Killian, Wehrs.
4. *Mission Board's Report:* Revs. Sommer, Dale, Ruesskamp, Olsen; Delegates Bonnoront, Kober.
5. *Southeastern Mission Board's Report:* Revs. Czamanske, Merz, Wagner; Delegates Hermann, Stoup.
6. *Financial Reports* (Treasurer's and Finance Committee): Revs. Dallmann, Schlerf, Bailey, Wahl; Delegates Vosskamp, Stubener.
7. *Ministerial Education Committee's Report:* Revs. Walker, Schuessler, Friedrich, Schroedel; Delegates Rex, Dr. Miller.
8. *Petitions and Resolutions:* Revs. Buchheimer, Haertel, Prange, Prof. O. W. Kreinheder; Delegates Eckhoff, Scheu.
9. *Report of Board of Support:* Revs. Morhart, Kaub, M. Kuegele; Delegates Whitebread, Holreiser.
10. *Trustees' Report:* Revs. Kroencke, Oehlschlaeger, Hemmeter; Delegates Pepper, Smith.
11. *Publication Committee's Report:* Revs. Hanser, G. Long, F. Lindemann; Delegates Leonard, Matthaes.
12. *On Young People's Work:* Revs. Tong, Stein, Bartling; Delegates Becker, Bolick.
13. *On Excuses:* Revs. Luley, Peters, Lindemeyer; Delegate Junge.
14. *On Statistician's Report:* Revs. Paar, Luecke; Delegate Obermeyer.
15. *On Minutes of Southwestern Conference:* Revs. Leimer, Schlechte; Delegate Deal.
16. *On Minutes of Southeastern Conference:* Revs. Rodgers, Ehlers; Delegate Clubb.
17. *On Minutes of Eastern Conference:* Revs. Maurer, C. Kuegele; Delegate Zuehlsdorf.
18. *On Minutes of Lake Erie Conference:* Revs. Mayer, Jena; Delegate Dr. Block.
19. *On Minutes of Northwestern Conference:* Revs. Lail, Roetling; Delegate Rahenkamp.
20. *Committee on Elections:* Revs. Oehlschlaeger, Bartling; Delegate Junge.
21. *Committee on Nominations:* Revs. Bente, Luecke, Yount; Delegates Coyner, Vosskamp.
22. *Reporter for Church Papers:* Rev. C. J. Friedrich.
23. *Reporter for Daily Papers:* Rev. O. H. Lindemeyer.

24. *Committee on Pannkoke Decision*: Revs. Dale, Walker, Prange; Delegates Dr. Miller, Dr. Kober.

25. *Chaplain*: Former students and graduates of Concordia College, Conover, acted as chaplains.

26. *Mileage Committee*: Profs. Smith and Coyner.

DELEGATES TO THE SYNODICAL CONFERENCE.

The Rev. J. Frederic Wenchel; alternate, the Rev. Theo. Sorge. The Rev. E. F. Haertel; alternate, the Rev. G. Schuessler. Mr. W. Wehrs; alternate, Mr. L. Thiel. Dr. A. Kober; alternate, Mr. Rauf.

DELEGATES TO THE GENERAL CONVENTION.

The Rev. J. F. Pfeiffer; alternate, the Rev. F. Jena. Delegate from Grace Church, Jersey City; alternate, from Trinity Church, Grantwood, N. J.

The Rev. Schumm; alternate, the Rev. F. Lindemann. Delegate from Church of Our Savior, Brooklyn; alternate, Trinity, Flatbush, N. Y.

The Rev. P. Bente; alternate, the Rev. F. Engelken. Delegate from Jackson Square, Baltimore; alternate, Christ, Washington, D. C.

The Rev. W. D. Peters; alternate, the Rev. C. Kuegele. Delegate from Concordia, Conover; alternate, Christ, Hickory, N. C.

The Rev. G. Long; alternate, the Rev. O. W. Lindemeyer. Delegate from Immanuel, Charlottesville, Va.; alternate, Coyner's, Waynesboro, Va.

The Rev. T. Schroedel. Delegate from St. Mark's, Detroit, Mich.

The Rev. H. C. Muhly. Delegate from Unity, Cleveland, O.

The Rev. M. Walker; alternate, the Rev. J. R. Graebner. Delegate from Redeemer, Fort Wayne, Ind.; alternate, Church of Our Savior, Cincinnati.

The Rev. Wahl. Delegate from St. Andrew's, Pittsburgh, Pa.

The Rev. M. S. Sommer. Delegate from Redeemer, St. Louis, Mo.

The Rev. A. Doerfler. Delegate from Mount Calvary, St. Louis, Mo.

The Rev. E. F. Haertel; alternate, the Rev. K. Schlerf. Delegate from Pilgrim, Chicago; alternate, from Mount Olive, Chicago.

The Rev. G. Schuessler; alternate, the Rev. A. H. Kaub. Delegate, Mr. O. H. Rashke; alternate, Mr. F. Beilfuss.

The Rev. O. C. Kreinheder; alternate, the Rev. F. Oberschulte. Delegate from Grace Church, Glen Ellyn, Ill.; alternate, from Trinity, Ardmore, Ill.

The Rev. W. Dallmann; alternate, the Rev. F. Luley. Delegate from Layton Park, Milwaukee.

NOMINATIONS.

Board of Control of Concordia College, Conover, N. C.: The pastor of Concordia Church, Conover, N. C.; the Rev. M. Kuegele, Catawba Co.; Messrs. C. S. Coyner, Conover, N. C.; G. Moehlmann, Conover, N. C.; J. F. Haller, Hickory, N. C.; C. F. Hefner, Hickory, N. C.; the Rev. G. E. Long, Newton, N. C.; Messrs. Wm. McCree, Newton, N. C.; C. M. Dellinger, Newton, N. C.; Creig. Haller, Catawba Co., N. C.; C. R. Brady, Conover, N. C.; the Rev. J. F. Yount, Akron, O.

Board of Electors of Concordia College, Conover, N. C.: The Revs. E. J. Friedrich, O. W. Lindemeyer, J. F. Wenchel, H. Schroeder, W. D. Peters, G. E. Long, C. Kuegele, F. H. Meuschke.

President's Address and Report.

In the name of God Father, God Son, and God Holy Ghost. Amen.

DEAR BRETHREN: —

The present day may be properly characterized as a day of widespread unrest. In the political world, in economic and industrial affairs, there is evident everywhere a marked spirit of unrest among men. Dissatisfied with the old order of things in the various relationships of life of men toward one another, there are those to-day who are seeking to introduce a new order calculated to make for the welfare, the prosperity of the race at large. This spirit has also invaded the sacred precincts of the Church of Jesus Christ, and also here voices are heard which demand that there must be a change in the Church's policy and program if it would meet the requirements, and make most of the opportunities, of this new day and age. In view of this manifest spirit of unrest also in religion, it behooves the Church of Jesus Christ, in these days, if ever, to keep her vision clear, to steer straight on on the course mapped out for her by her divine Head, ever true to her high and holy mission, guided in all her activities not by the passing whims and fads of men, but solely and alone by that Word of which the psalmist said that it is the lamp unto our feet and the light unto our path. Among the many passages of God's Word which have a peculiar significance for the Church of Jesus Christ in our day, and which may well serve as guiding-stars at a time when she is passing through ruffled waters, is the familiar word of the great apostle who said: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Let the Church of our day seriously ponder this utterance of Christianity's foremost champion, and let her direct her activity by it as Paul was directed by it in his own endeavors in behalf of the cause of Christ, and she will not allow herself to be swerved from her divinely appointed course, but will faithfully continue in the same, though the sea be rough and the winds be contrary.

This word of the great apostle, for one thing, may well remind the Church of to-day of her one and only mission. That mission is to save souls for Christ and His heavenly kingdom. Paul was not ashamed of the Gospel of Christ, which he regarded as the power of God unto salvation to every one that believeth. He wrought and labored for the salvation, the eternal salvation, of men. To save the souls for which his Master died, that was the master-passion of his life, and to save souls must ever be the one great aim and object of the Church of Christ in this as in every age; for it is for the attainment of this aim that the Lord established the Church and

commanded her to preach the Gospel. — To work for a general reformation of the world in political or industrial affairs; to busy itself with programs proposed by dreamers and reformers for the improvement of the social conditions of the race; to advocate and foster all kinds of measures that have to do with purely temporal affairs of men; to mix in politics and meddle in affairs that are entirely within the province of the State, — this is decidedly not the business of the Church, but her business is to save souls from sin and its dreadful consequences. It was to save souls that Christ died; it was to save souls that Paul and his fellow-apostles toiled and labored and suffered; and it is to save souls from sin and death that the Church of this age, as every other, should give her strength and her energies. Commonplace as it may be, the truth demands to be emphasized in our day that the Church is not an institution founded for the betterment and improvement of conditions of this temporal life, but an institution for the spiritual and eternal salvation of men through the administration of the divinely appointed means of grace.

This word of the apostle may serve to remind the Church of to-day of her one great duty in discharging her divine mission of saving souls. That duty is to preach the Gospel of Christ. To save souls, Paul preached the Gospel, and he preached it no matter who were his hearers, nor was he ashamed of it though men called him a babbler for doing so. "Woe is me," he said, "if I preach not the Gospel." To save souls to-day, the Church, according to the Master's own great word, must preach the Gospel, *the Gospel*, Paul's Gospel, which he designated the Gospel of Christ, and which he defined more fully when he said: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Men talk glibly nowadays of different gospels which they regard it as the duty of the Church to preach and publish; but like Paul, the Church of our day, as every other, should know of but one Gospel, the Gospel of Christ, "who died for our sins according to the Scriptures, and was buried and on the third day rose again according to the Scriptures." This Gospel, and not any other, it is her duty to preach in season and out of season, in this age as in every other.

This word of the great apostle is well adapted, finally, to encourage us in carrying on our work also in this age of religious unrest. Though the Gospel which he preached was a stumbling-block unto the Jews and foolishness unto the Greeks, and though he himself was persecuted on account of it, Paul was yet not ashamed of it, but gloried in it, and rejoiced because he was accounted worthy to

proclaim it. For faithfully preaching this same Gospel which to-day is regarded by many as antiquated, unsuited to our modern needs, men may decry us as being behind the times; yet there is no reason why on account of this we should be ashamed of the Gospel or relinquish it, but there is rather every reason why we should glory in it and be encouraged in our efforts to publish it in the future as we have in the past. This Gospel for one thing is the Gospel of *Christ*, not only because Christ is its contents, its sun and its center, but also because Christ, who is over all, God blessed forevermore, is its Author. Of the origin of this Gospel Paul said that it is the hidden wisdom of God, which God hath ordained before the world to our glory. Unlike the changing messages of men with which men propose to replace it, the Gospel is a message invested with divine authority, the unchangeable Word and will of Him who is the same yesterday, to-day, and forever. — This Gospel is moreover the *power of God* unto salvation to every one that believeth. It is God's instrument with which to touch and convert the heart, to beget that faith by which man embraces the perfect and all-sufficient merit of the Redeemer, which alone avails before God for justification and salvation. — This Gospel furthermore can alone *meet the great spiritual need of this age*, and the supreme need of this as of every age is the forgiveness of sin, the assurance of pardon, peace, and everlasting life. In the recent past, tremendous changes have taken place in the world, but these changes have not in the slightest affected a change either in the character of God or in the moral nature of man. God is to-day, as He has always been, a holy God; and man is to-day what he has always been, a sinful creature; and since God has not changed and man has not changed, the supreme need of men to-day as in Paul's day is the forgiveness of sin, a blessing, a treasure which alone the Gospel of Christ can offer men, and for the acceptance of which the Gospel of Christ alone can beget the necessary trust and confidence. — The Gospel of Christ finally, all boasting to the contrary, can alone meet the special need of our day, which, it is said, is for the exercise of more social and economic justice, for it is the message which fills a man's heart with love for God, and with love for man for the sake of the love for God, which provides the one effective motive power for "doing justly, loving mercy, and walking humbly with God." It is not by abandoning the old Gospel, therefore, but by faithfully preaching it, that we are serving the men of this day and generation, besides discharging the duty which Christ has given to His Church of this as of every other age.

We have met, my brethren, as members of the English District of our Synod, to take counsel together for advancing the work of our Church, which, thank God, has not been and to-day is not ashamed of the old Gospel of Christ. May He whom we serve richly bless

these days of our convention, and as we return to our homes and fields of labor, may it be with new zeal, increased devotion, greater courage and determination for carrying on the work which the Lord has given us to do in the way He Himself has prescribed!

VISITATIONS.

Visitor Dale, of the Lake Erie Conference District, reports the following visitations since our last convention: Redeemer Church, Detroit, Mich., Aug. 12, 1918; Calvary Church, Buffalo, N. Y., March 10, 1919; Trinity Church, Swissvale, Pa., March 13, 1919. "These visitations," so the Visitor writes, "disclosed soundness of Lutheran doctrine and practise."

Visitor F. C. G. Schumm, of the Eastern Conference District, held visitations in the following congregations in that district: St. Paul's Church, West New York, N. J., June 1, 1919; the Mission-Congregation at Palisades Park, N. J., June 1, 1919; Church of the Good Shepherd, Brooklyn, N. Y., June 8, 1919. In these places the visitor found the work going forward on sound Lutheran principles. By request Visitor Schumm also visited Trinity Congregation, Flatbush, N. Y., which, together with its pastor, has applied for membership in our District, and likewise the congregation of the Rev. B. V. Skov of Perth Amboy, N. J., whose application for membership in our Synod will be presented to this convention.

Visitor Merz, of the Southwestern Conference District, makes the following report of visitations held by him: Grace Church, Strasburg, Ill., September 8, 1918; Trinity Church, Morgan, Mo., May 20, 1919; Zion Church, Gravelton, Mo., June 1, 1919. At these visitations, the Visitor writes, he took occasion to urge a more liberal support of the work of our District.

Visitor Mennen, of the Southeastern Conference District, reports the following visitations: St. Stephen's Church, Catawba Co., N. C., March 30, 1919; Salem Church, Alexander Co., N. C., April 6, 1919; St. Paul's Church, Taylorsville, N. C., April 6, 1919; Redeemer Church, Catawba, N. C., May 11, 1919. "In these congregations," writes the Visitor, "I found everything in harmony with the doctrine and practise of our Church. I presented synodical matters, and urged a liberal support of our synodical treasures."

I myself visited Mount Olive Ev. Lutheran Congregation, Milwaukee, Wis., November 11, 1919, and found it to conform in doctrine and practise to the Word of God and the Confessions of our Church. I presented the work of our District and took occasion, in view of the present high cost of living, to urge the congregation to do what every congregation that has not done so recently ought to do, *viz.*, to increase the salary of its pastor. As President of the District I also visited the following places either for meetings or investigations: Chicago, Ill.; St. Louis, Mo.; Pittsburgh, Pa.; Cleveland, O.

ORDINATIONS AND INSTALLATIONS.

1. On the 8th Sunday after Trinity, July 21, 1918, Rev. Walter L. Becker was ordained and installed as pastor of the Ev. Lutheran Church of the Redeemer, North Tonawanda, N. Y., by Rev. Hugo Kleiner.

2. On the 11th Sunday after Trinity, August 11, 1918, Candidate Paul J. Roetling was ordained and installed as pastor of Messiah Ev. Lutheran Church, Baltimore, Md., by the Rev. Theo. C. Sorge, assisted by Pastors Bente, Engelken, and Burhenn.

3. On the 12th Sunday after Trinity, August 18, 1918, the Rev. Paul J. Roetling was installed as pastor of Bethany Ev. Lutheran Church, Violetville, Md., by the Rev. Theo. C. Sorge, assisted by Revs. Bente and Engelken.

4. On the 12th Sunday after Trinity, August 18, 1918, Candidate E. L. Wilson was ordained and installed as pastor of Our Savior's Ev. Lutheran Church, St. Louis, Mo., by the Rev. M. S. Sommer.

5. On the 15th Sunday after Trinity, September 8, 1918, the Rev. M. F. Buenger was installed as pastor of Grace Ev. Lutheran Church, Strasburg, Ill., by the Rev. Aug. Merz.

6. On the 16th Sunday after Trinity, September 15, 1918, Candidate Walter F. Arndt was ordained and installed as assistant pastor of Grace Ev. Lutheran Church, St. Louis, Mo., by the Rev. M. S. Sommer, assisted by Rev. Carl Romoser.

7. On the 24th Sunday after Trinity, November 10, 1918, the Rev. W. F. Klindworth was installed as pastor of Trinity Ev. Lutheran Church, Dallas, Tex., by Rev. E. M. Robert.

8. On the 25th Sunday after Trinity, November 17, 1918, Rev. O. W. Kreinheder was installed as President of Concordia College, Conover, N. C., by the Rev. M. F. Kuegele, assisted by Rev. G. Mennen and Prof. C. O. Smith.

9. On the Sunday after Christmas, December 29, 1918, Rev. Geo. E. Mennen was installed as pastor of Concordia Ev. Lutheran Church, Conover, N. C., by Prof. O. W. Kreinheder, assisted by Profs. C. O. Smith and M. H. Coyner, and Rev. M. F. Kuegele.

10. On the Sunday after New Year, January 5, 1919, Candidate H. A. Dittmar was installed as teacher in the school of Mount Calvary Ev. Lutheran Church, St. Louis, Mo., by Rev. R. Jesse, assisted by Rev. A. G. Merz.

11. On Sunday Quinquagesima, March 2, 1919, the Rev. F. R. Webber was installed as pastor of Faith Ev. Lutheran Church, Cleveland, O., by Rev. J. H. Witte, assisted by Revs. Morhart, Long, Stein, and Auping.

12. On Sunday Quinquagesima, March 2, 1919, Rev. Henry Mackensen was installed as pastor of Trinity Ev. Lutheran Church, Hammond, Ind., by Rev. G. Schuessler, assisted by Rev. John Leimer.

13. On Sunday Invocavit, March 9, 1919, Rev. Herbert E. Plehn was installed as pastor of Nazareth Ev. Lutheran Church, Buffalo, N. Y., by Rev. Martin Walker, assisted by Revs. Ruhland and Wind.

14. On Easter Sunday afternoon, April 20, 1919, Rev. Hugo Kleiner was installed as pastor of Trinity Ev. Lutheran Church, N. Tonawanda, N. Y., by Rev. D. M. Kleist, assisted by Revs. Walker, Plehn, and Jacobs.

15. On the first Sunday after Trinity, June 22, 1919, Candidate Chas. S. Schmidling was ordained to the holy ministry in the Church of Our Savior, Brooklyn, N. Y., by Rev. F. C. G. Schumm, assisted by Revs. A. R. G. Hanser and A. Brunn, und Prof. G. A. Romoser.

16. On the 4th Sunday after Trinity, July 13, 1919, Candidate Walter P. Hunsucker was ordained to the holy ministry in Concordia Church, Conover, N. C., by Rev. Geo. Mennen, assisted by Profs. Kreinheder, Smith, and Coyner.

17. On the 4th Sunday after Trinity, July 13, 1919, Rev. Julius C. Kretzmann was installed as pastor of Grace Ev. Lutheran Church, Palisades Park, N. J., by Rev. Frank Jena, assisted by Revs. H. C. Beckmann, G. E. Hageman, Geo. Koenig, A. Koerber, K. Kretzmann, F. H. Lindemann, F. C. G. Schumm, H. L. Sprengeler, B. C. Weinlaeder.

RESIGNATIONS.

Under date of December 31, 1918, in a communication addressed to the First Vice-President of Synod, Rev. Walter L. Becker resigned the pastorate of the Ev. Lutheran Church of the Redeemer, North Tonawanda, N. Y.

Under date of May 28, 1919, Mr. H. H. Jost, the Treasurer of our District, tendered his resignation, the same to take effect upon the election of his successor by this convention. In his letter Mr. Jost says: "In writing this letter, I feel it only proper to state that I have had great pleasure in being useful to our District, and it is with no little regret that I surrender the office; however, the duties of my business are such that this action becomes necessary."

DISMISSAL.

The Rev. C. H. Bernhard, formerly of Dallas, Tex., having accepted a call to Grace English Lutheran Church of Portland, Oreg., belonging to the Washington and Oregon District, upon his request was dismissed to that District.

RECOMMENDATIONS.

1. I desire to submit to this convention the question whether the time has not come for the adoption of what, for want of a better term, I might call a more aggressive policy in mission-work on the part of our District. Under the policy followed hitherto, our Mission Boards have opened and subsidized missions, as a rule, in

such places as were brought to their attention by pastors or congregations in or near those places, and in the pursuit of this restricted policy not a little, 'tis true, has been accomplished by our Boards under the blessing of God. I believe, however, that the time has come for extending our work in this respect, and for expanding our missionary activity by opening missions also in such places where at present we have no pastors or congregations to bring them to the attention of the Board. To do this, we must have a man who, working under direction of the Board, will devote all of his time to the mission-activity of our District, who will investigate new fields, open missions in promising communities, visit missions already established, to advise with the missionaries and encourage them in their work, and present the missionary needs to the congregations of our District as he may find opportunity for doing so. The greatest work before our District, we all agree, is that of spreading Lutheranism in the language of our country, and I believe that the day has come when we of the English District should do this in a bigger way and on a larger scale than we have done in the past. Much is said in our day about the splendid opportunities that are before our Church to-day for spreading the faith of the fathers in the language of the children, but these opportunities cannot be improved to the extent to which this ought to be done if we continue in pursuing the limited missionary policy of the past. The calling of a missionary-director, if we wish to call him that, will involve the expenditure of a considerable sum of money, but I see no reason why, with the proper interest in this matter, our District cannot finance such undertaking. If it is unable to do so, then the proper thing for us to do in my opinion is not to drop this matter on account of lack of funds, but to appeal for aid to the General Body whose work we are doing no less than our own. If other Districts receive support from the General Body to carry on their mission-work, there is no good reason why our District whose missionary territory stretches over a greater area than that of any other District should not be similarly supported. I therefore respectfully recommend to this convention that our Mission Board be instructed to call a missionary-director, the salary to be fixed by this convention.

2. One of the pressing problems before our Church to-day is that regarding our educational institutions and the proper facilities for the education of our students for the holy ministry. Synod recognized this problem in the appointment of the so-called Survey Committee, and our District has recognized it in the creation of the Committee on Ministerial Education and the various resolutions passed in recent conventions looking toward better provision at our colleges for the boys which come from the congregations of our District. For obvious reasons this problem affects us of the English

District very vitally, and I suggest that special attention be given this matter by this convention when the report of our Committee on Ministerial Education is under consideration. In this connection may I be permitted to say that it might be well for this convention to pass a resolution reminding our pastors and congregations of the duty of making earnest efforts to secure students for the ministry from our congregations. An investigation in this respect, I fear, would disclose the fact that we are not doing our full duty in this matter.

3. I respectfully recommend that our District adopt the following rule with reference to missionary congregations which are subsidized by our Mission Board: that upon organization of such congregations application must be made for membership in our District, and that in cases where no such application is made all further subsidy be withheld by the Board until such a time as application has been made.

MISCELLANEOUS.

1. At its last convention Synod resolved to suggest to Concordia Publishing House that the term "Synodalbericht" be changed to "Synodical Report" on the printed reports of our conventions. I communicated this resolution to the manager of the Publishing House and received the following in reply: "I beg to explain that we cannot omit the name 'Synodalbericht' on our publications as this is the official name under which this publication is registered as second-class mail-matter."

2. With regard to the publication of a cheap edition of the *Passion History* and also of Abbetmeyer's *Pastor in the Sick-Room*, as resolved by our last convention, Concordia Publishing House has informed me that orders have been given for the publication of the former, and that earnest consideration would be given to the matter of publishing the latter.

3. As a matter of record I desire to report that I communicated the letter adopted by our last convention with reference to our protest to the Central District to the President of that District. This District does not meet till next month; hence action has been impossible up to this time.

4. In February of this year I investigated a complaint made by the Editors of the *Witness* against the Rev. O. H. Pannkoke, a member of our District. From the evidence presented at that time, I felt constrained to sustain the complaint. In a recent communication Rev. Pannkoke has informed me of his refusal to abide by my decision in this matter, and I accordingly present the case to Synod for such action as it may deem proper.

5. I desire to call the attention of the various electoral circuits of the conference districts to the necessity of electing delegates for

representation at the convention of the General Body in Detroit in 1920. The result of these elections must be reported to the Secretary of our District, who, in turn, will report them to the Secretary of the General Body.

6. The Campaign Executive Committee of the L. L. L. has requested me to ask this convention to set aside a time in which a representative of the League may have an opportunity for reporting on the drive for an endowment fund of three million dollars for the Support of the Veterans of the Cross. I suggest that Synod fix a time for hearing this report.

7. Twenty-three applications for membership are before this convention, 8 applications of congregations and 15 of pastors.

8. As there will be no meeting of our District next year, it is my intention, in compliance with the regulations of Synod, to visit the pastoral conferences of the various conference districts in the course of the year. I trust that these meetings can be arranged in such a way that there will be no conflict in the dates of these meetings.

"And now, may the beauty of the Lord, our God, be upon us; may He establish the work of our hands upon us; yea, the work of our hands, may He establish it!"

ACTION. — Report adopted, and President commended for his untiring, faithful, and efficient work. — Regarding a field secretary, the following resolutions of the Committee on the President's report was adopted: "That we employ a field secretary, which has already been favorably acted on in previous conventions (we estimate that this will involve an expenditure of from four to five thousand dollars, covering salary and cost); that a special effort be made this fall to secure pledges of from fifteen to twenty thousand dollars of contribution for missions, and that, if fifteen thousand dollars be pledged, the Mission Board and the President of our District be authorized to call a field secretary, the salary to be fixed by them; that the Finance Committee be instructed to put this campaign for pledges into effect; that we authorize the expenditure, out of the Mission Treasury, up to five hundred dollars for this campaign to reach into every congregation this fall." — Synod urged that every pastor and lay delegate put forth earnest efforts to secure more ministerial students for our institution. Resolved to petition the General Body, regarding the expense of students studying for the ministry, that money paid by them be applied to the meals only, and not to light, etc. — Synod commended the Visitors who held the visitations prescribed by the regulations of Synod, and called the attention of others to their duty. — The President and Secretary were instructed to petition the General Body to change the title of the "Synodalbericht" to "Synodical Reports." — Synod elected a special committee, which nominated a committee "to review the ruling of the President on the Pannkoek

case." This committee "fully sustained the President in his ruling," and reported "that Pastor Pannkoek is now in full accord with the ruling, thus clearing the way for a happy conclusion of the entire matter." — To make it possible for the President to attend the meetings of the various conference districts during the coming year, as the President proposes, and to avoid conflicting dates, secretaries and chairmen are requested to get into communication with the President before definitely setting the date of their conference. — Synod noted with gratification the large increase in membership application to our District.

Report of the Mission Board.

The Mission Board herewith presents its report on its activities since the Chicago convention last year.

SELF-SUPPORTING.

It affords us much pleasure to report that the following stations have reached the desirable goal of being self-sustaining: —

Chicago, Ill., Faith Church, the Rev. E. V. Haserodt, pastor, established in January, 1914, became self-supporting in February, 1919, with 18 voting and 126 communicant members.

Chicago, Ill., Mount Olive Branch, the Rev. B. H. Hemmeter, pastor, established in September, 1917, became self-supporting February, 1919, with 14 voting and 57 communicant members.

Cleveland, O., Unity Church, the Rev. R. G. Long, pastor, established 1915, self-supporting February, 1919, with 41 voting and 181 communicant members.

Grand Rapids, Mich., Hope Chapel, assisted by Hope Church, the Rev. E. L. Schwankovsky, pastor, with 35 communicants.

Hammond, Ind., Trinity Church, the Rev. H. Mackensen, pastor, organized in 1919 with 7 voting members. The Board contributed only a small sum toward defraying the transportation of the pastor.

Lincoln, Nebr., Church of Our Redeemer, the Rev. O. F. Engelbrecht, pastor, organized 1917, self-supporting 1918, with 17 voting and 45 communicant members.

Pittsburgh, Pa., Grace Church, the Rev. A. C. M. Wahl, pastor, organized 1910, self-supporting November, 1918, with 16 voting and 99 communicant members.

NEW STATIONS.

Buffalo, N. Y., Nazareth Church, the Rev. H. E. Plehn, pastor. This station was established by a local mission society in 1913, and later supported by the Mission Board of the Eastern District. Last year it was served by the pastor of Redeemer Church, North Tonawanda. Now it is in charge of its own pastor, and we hope to see

a steady growth. There are now 44 communicant members, and 82 children in the Sunday-school.

Cleveland, O., Faith Church, the Rev. F. R. Webber, pastor, established in June, 1918, by Grace Church. There are now 28 voting, 113 communicant members, 115 in the Sunday-school.

Cleveland, O., a new station to be opened this summer. Candidate Hunsucker has received the call.

Detroit, Mich., a new station to be opened this summer. Candidate Ch. S. Schmidling has been called.

Hammond, Ind., Trinity Church, the Rev. H. Mackensen, pastor. See under "Self-supporting Churches."

Indianapolis, Ind. Two members of the Board visited the city, and on the basis of their report it was resolved to establish a station there. A pastor has been called.

Palisades Park and Leonia, N. J. Pastor Jena has had charge of Palisades Park as a preaching-station. The Rev. Julius C. Kretzmann has been called as resident pastor.

FINANCIAL.

It affords us very much pleasure to report that the contributions toward our Mission Treasury have again increased. As this is by all odds the most important treasury of our District, our congregations ought to make their contributions accordingly. The harvest truly is great, and many fields are ripe for the harvest. The Board is ready to send as many laborers as our Christians permit us to.

At the last convention "Synod advised the Board to pursue a liberal policy in increasing the salaries of all our missionaries." In accordance with this "advice" the Board twice increased the salaries during the past year.

CHURCH EXTENSION FUND.

The Treasurer's statement will show the good work done by means of this Fund. Our Christians have made contributions to this Fund during the year, but hardly in proportion to its needs. If we were able to go into a city, buy a lot, and put a small temporary church on the lot, the perplexing problem of finding a suitable place for worship would frequently be solved.

THANKS.

In conclusion we desire to express our appreciation of the aid rendered by many brethren and especially by the visitors, who never failed to respond to our requests for assistance.

E. F. HAERTEL.

G. SCHUESSLER.

L. KLEIN.

MISSION.	PASTOR.	Opened	Members Apr. 1919	Gain	Sunday- school	Gain
Ardmore, Ill.	A. Schlechte	1913	63	1	63	2
Baltimore, Bethany	P. Roetling	1898	43	—	54	—
Baltimore, Messiah	P. Roetling	1911	25	*28	68	*121
Brooklyn	G. E. Hageman	1908	76	13	74	10
Buffalo	H. E. Plehn	1913	44	44	82	82
Chicago, Hope	J. Leimer	1916	190	67	230	70
Cleveland, Mount Olive..	W. E. Stein	1916	142	43	63	3
Cleveland, Faith	F. R. Weber	1918	113	113	115	115
Detroit, Mount Olive....	Th. Schroedel	1916	118	21	118	28
Grantwood, N. J.	B. C. Weinlaeder	1902	84	*1	75	2
West Fort Lee, N. J.	B. C. Weinlaeder	1910	20	—	26	*1
Oakmont, Pa.	A. Lindenmeyer	1901	100	25	80	10
San Diego, Cal.	C. Damschroeder	1912	53	2	59	*5
South Sodus, N. Y.	Ch. Kenreich	1902	85	*2	38	*12
Clyde, N. Y.	Ch. Kenreich	1911	29	*5	28	6
St. Louis, Mo.	Ed. L. Wilson	1916	46	2	87	22
Swissvale, Pa.	A. Bartling	1914	51	*4	56	1
West New York, N. J.	F. Jena	1911	85	13	80	3
Palisades Park, N. J.	F. Jena	1916	55	45	30	*5
Indianapolis, Ind.	(Pastor called.)	—	—	—	—	—
Cleveland, O.	(Pastor called.)	—	—	—	—	—
Detroit, Mich.	(Pastor called.)	—	—	—	—	—

* Decrease.

REPORT OF TREASURER OF MISSION BOARD.

June 1, 1918, to June 1, 1919.

MISSION FUNDS.**RECEIPTS: —**

Balance on hand, 6/1/18	\$ 1896.14
From congregations, Sunday-schools, societies, etc., as per <i>Lutheran Witness</i>	\$10204.87
Interest on certificates, etc.	64.72
	<hr/>
	10269.59
	<hr/>
	\$12165.73

DISBURSEMENTS: —*Subsidies to following congregations: —*

Baltimore, Md.; Messiah and Violetville congregations	\$260.00
Brooklyn, N. Y.; The Good Shepherd.....	145.00
Buffalo, O.; Nazareth (2½ months)	125.00
Chicago, Ill.; Mount Olive (9 months)*.....	450.00
Chicago, Ill.; Faith (9 months)*	270.00
Chicago, Ill.; Hope	615.00
Cleveland, O.; Unity (9 months)*	225.00
Cleveland, O.; Mount Olive	500.00
Cleveland, O.; Faith (8 months)	480.00
Detroit, Mich.; Mount Olive	570.00
Elmhurst, Ill.; Trinity Congregation (Ardmore)	430.00
Grand Rapids, Mich.; Hope Ev. Luth. Mission (7 months)*	70.00

* Self-supporting.

Grantwood, N. J. (incl. West Fort Lee); Trinity and St. John's Congregations.....	494.00	
Lincoln, Nebr.; Redeemer (1 month).....	25.00	
Oakmont, Pa.; Redeemer	360.00	
Pittsburgh, Pa.; Grace Church (6 months)*	120.00	
San Diego, Cal.; Grace Church	655.00	
South Sodus, N. Y.; St. Mark's	190.00	
St. Louis, Mo.; Our Savior Congregation...	540.00	
Swissville, Pa.; Trinity Congregation.....	605.00	
West New York, N. Y.; St. Paul's Congregation	600.00	
		<hr/> \$7729.00
<i>Traveling expenses:—</i>		
Rev. F. R. Webber, Cleveland	\$222.90	
Rev. Paul J. Roebling, Baltimore	10.00	
Rev. H. Mackensen, Hammond	57.00	
Mission Board	136.38	
		<hr/> 426.28
Postage	\$18.45	
Printing, stationery, etc.	13.60	
		<hr/> 32.05
		<hr/> 8187.33
<i>Cash balance, 6/1/19</i>		<i>\$3978.40</i>

PORTABLE CHAPEL FUND.

RECEIPTS:—

6/1/18. Balance on hand	\$271.71	
Contributions from congregations, etc.	279.59	
6/1/19. <i>Cash balance</i>		<hr/> \$551.30
We are owing Ladies' Aid, Redeemer Church, Chicago, account loan to Portable Fund		<hr/> 800.00
<i>Deficit</i>		<i>\$248.70</i>

CHURCH EXTENSION FUND.

RECEIPTS:—

Balance on hand, 6/1/18	\$1789.85	
From congregations, Sunday-schools, societies, etc., as per <i>Lutheran Witness</i>	\$ 834.03	
Loans repaid by congregations (see statement of notes)	1450.00	
Interest on certificates, etc.	32.00	
		<hr/> 2316.03
		<hr/> \$4105.88
DISBURSEMENTS:—		
Loans made to congregations (see statement of notes)		<hr/> 2000.00
6/1/19. <i>Balance on hand</i>		<i>\$2105.88</i>

NIEMANN FUND.

RECEIPTS:—

Balance on hand, 6/1/18	\$139.47	
Interest on note and checking account	66.62	
<i>Cash balance</i>		<i>\$206.09</i>

NB. Outstanding note of \$2,000, dated October 1, 1917. (See Church Extension Fund Statement of Notes.)

6/1/19. <i>Total Church Extension and Niemann Fund</i>	<i>\$2311.97</i>
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* Self-supporting.

STATEMENT OF LOANS TO CONGREGATIONS.

NOTES.	June 1, 1918 Balance	June 1, 1918, to May 31, 1919		June 1, 1919 Balance
		New Loans	Loans Repaid	
Mount Calvary, Lancaster, Pa.				
1/10/1905	\$ 60.00	—	—	\$ 60.00
6/15/1905	90.00	—	—	90.00
Grace, Elyria, O. 12/14/1913	500.00	—	\$200.00	300.00
Holy Trinity, New York City.				
5/1/1911	200.00	—	200.00	—
Good Shepherd, Brooklyn, N. Y.				
July, 1909, to April, 1914	1120.00	—	—	1120.00
Faith, Milwaukee. 2/7/1913	800.00	—	—	800.00
Church of the Messiah, Baltimore.				
9/2/1911	300.00	—	—	300.00
Grace Church, San Diego, Cal.				
6/2/1913	600.00	—	100.00	500.00
Windsor Park, Chicago, Ill.				
9/29/1913	450.00	—	100.00	350.00
9/10/1914	350.00	—	100.00	250.00
Redeemer, Oakmont, Pa. 5/1/1914	750.00	—	—	750.00
Grace, Bedford Park, N. Y. 5/1/1914	650.00	—	150.00	500.00
St. Andrew's, Cleveland, O.				
3/16/1915	900.00	—	—	900.00
Our Savior, St. Paul, Minn.				
6/8/1915	950.00	—	—	950.00
6/10/1918	—	\$500.00	—	500.00
Hope, Grand Rapids, Mich. 9/8/1915	225.00	—	—	225.00
Faith, Chicago, Ill. 4/15/1916	450.00	—	450.00	—
Trinity (Ardmore), Elmhurst, Ill.				
4/10/1916	500.00	—	—	500.00
4/10/1918	500.00	—	—	500.00
Redeemer, Freeport, Ill. 4/10/1916	250.00	—	50.00	200.00
12/26/1917	1000.00	—	50.00	950.00
St. John's, Fort Lee, N. J. 5/22/1916	375.00	—	25.00	350.00
Trinity, Swissvale, Pa. 8/26/1916	475.00	—	25.00	450.00
Mount Olive, Detroit, Mich.				
1/30/1917	450.00	—	—	450.00
Hope, Chicago, Ill. 6/10/1918	—	500.00	—	500.00
1/8/1919	—	500.00	—	500.00
Faith, Cleveland, O. 2/13/1919	—	500.00	—	500.00
Redeemer, Detroit, Mich. (from Nie-				
mann Fund). 10/5/1917	2000.00	—	—	2000.00
Total new loans	—	\$2000.00	—	Balance
Total repaid	—	—	\$1450.00	unpaid
Balance of notes, 6/1/1918	\$13945.00	—	—	\$14495.00
Cash balance, 6/1/1918	\$1929.32	—	—	2311.97
TOTAL CASH AND NOTES, 6/1/1919				\$16806.97

Respectfully submitted,

L. KLEIN, Treasurer.

This is to certify that we, the undersigned, have this day audited all the records and accounts of Mr. L. Klein, Treasurer of the Mission Board and Church Extension Fund, and found the same to be correct.

Respectfully submitted,

July 10, 1919.

H. W. BASS.

WM. C. HINRICHS. } Auditing

Committee.

Your Committee on the report of the Mission Board begs to submit the following:—

1. We are pleased to note that so large a number of our missions have become self-sustaining, and that quite a number of new stations have been established. It is also gratifying to note that contributions to our Mission Treasury have materially increased during the past year. May the zeal of those who have done so well provoke others to do likewise!

2. We recommend that it be made the duty of the visitors to discover what system for the collection of these funds is used in each congregation of their respective districts, and that, wherever necessary, the attention of pastors and congregations be called to those methods which have proved feasible and successful.

3. According to the report of the Mission Board, the Ladies' Aid Society of Redeemer Church of Chicago, Ill., has loaned eight hundred dollars, free of interest, to our Movable Chapel Fund. We commend this action, and recommend that other churches, societies, or individuals be encouraged to follow this good example, in order that the deficit of \$248.70 be transformed into a balance much larger, if possible, than the present deficit.

4. We are informed that there are a few congregations which have borrowed money from the Church Extension Fund, but make little or no effort to repay the same, aye, that some do not even reply to the polite inquiries of our Board. We recommend that it be made the duty of the Mission Board to report any cases of this kind to the respective visitor, and that he take up the matter with that pastor or congregation, or with both.

5. We are informed by our Mission Board that the Committee in charge of the Church Extension Fund of the General Body co-operates cordially and liberally with our Board. We believe that this cooperation is most profitable to the work, and hope that it will continue.

6. We recommend that the nature, condition, and purpose of our Church Extension Fund be explained again and again to our congregations.

7. In accordance with the advice of Synod, the Mission Board has twice increased the salaries of the missionaries during the past year. To us this indicates that our Mission Board has taken a truly fraternal interest in the general welfare of our missionaries. It is not the least indication of the fine spirit and the faithful diligence with which they have carried on the work.

8. In conclusion we desire to express our gratitude to our Lord for the work which our Mission Board has accomplished. When we consider that our brethren have done all this while burdened with much other work, and by means of the comparatively small sum of

money which was at their disposal, we feel constrained to express what we believe to be the sentiment of our entire District, that our Mission Board has served us faithfully and intelligently. God bless them — our missions and our self-sacrificing missionaries!

THE COMMITTEE.

ACTION. — Report adopted.

Report of Southeastern Lutheran Mission and Church Extension Board, Inc.

By the grace of God your Board was enabled to carry on its work during the trying times through which we have passed. It seemed for a time that your Board would have to report a deficit in the Mission Treasury at the close of the year. Two quarterly payments, of \$500 each, were not made last year by the General Mission Board of Synod, no doubt because there was a debt in the treasury of that Board at the time. Since January of this year your Board has received two payments.

Since February of this year no work has been done by your Board in Danville, Petersburg, and Hopewell, Va. A year ago this field seemed promising. Our missionary, the Rev. W. Labrenz, found many Lutheran families in Hopewell, and succeeded in interesting them to such an extent that they came to services regularly, and promised to support him liberally. Both our missionary and Rev. Meuschke, of Richmond, were so encouraged by the prospects at the time that they appealed to your Board to procure a portable chapel for Hopewell. A number of denominations were erecting permanent buildings for church purposes, because there seemed to be no doubt in the minds of most of the people that the works of the great Dupont Powder Co. were there to stay. Your Board was about to purchase a lot in Hopewell when the armistice was signed. Then it soon became evident that the works at Hopewell were a war measure. Many people were thrown out of employment, most of the Lutheran families were compelled to move away, and the Hopewell mission was a thing of the past. Discouraged by this turn of affairs and by unfavorable conditions in Danville and Petersburg, our missionary asked your Board to release him. Your Board granted his request.

Your Board continues to pay Rev. A. A. Hahn, of Brandywine, W. Va., \$108 a year. Pastor Hahn has been disabled for some time, and can minister to his people only when they come to his home. For this service and in consideration of the faithful work done by him in that difficult and unpromising field, your Board granted Pastor Hahn this subsidy.

Asheville, N. C. Pastor W. D. Peters has been serving this mission congregation since 1912. The congregation at the present time numbers 114 souls, 81 communicants, and 34 voting members.

Pastor Peters devotes much time to visiting Lutherans who come to Asheville in quest of health. Subsidy, \$30 per month.

Charlottesville and Gordonsville, Va., Rev. O. W. H. Lindemeyer, pastor. Last year at this time your Board increased the subsidy from \$12.50 to \$37.50 per month. This was done at the request of the charge. Pastor Lindemeyer had married, living expenses had increased, and the congregation at Charlottesville could not increase their subscriptions at the time because they were making efforts to pay off some of the debt on the parsonage. In January of this year the subsidy was reduced to \$35 per month. This charge numbers 139 souls, 87 communicant members, 36 voting members. The congregation at Charlottesville is making satisfactory progress. The Gordonsville mission is preparing to build a chapel.

Taylorsville, Catawba, and Newton, the Rev. Robert Lail, pastor. Your Board has recently increased the subsidy. Pastor Lail is married, and his congregations have increased their subscriptions considerably. Therefore your Board felt justified in guaranteeing the missionary a salary of \$780 per year. Of this amount your Board pays about \$480. Pastor Lail's mission-places are far apart. The charge should have two pastors.

Hickory, N. C., the Rev. Christopher Kuegele, pastor. Your Board pays this charge a subsidy of \$100 per year.

St. Peter's and Friendship Congregations, near Oxford Ford, N. C., the Rev. M. F. Kuegele, pastor. In 1916 Pastor Kuegele's field embraced St. Peter's and Friendship Congregations, near Oxford Ford, N. C., St. Paul's, in Taylorsville, and Salem, five miles north of Taylorsville. Because of the distance that had to be covered and the roads that had to be traveled, it was very difficult for Pastor Kuegele to serve the later congregations, especially during the winter months. When Rev. Lail was called, your Board requested Pastor Kuegele to turn these congregations over to Rev. Lail. At that time your Board promised to make up whatever loss in salary Pastor Kuegele might suffer through the change. In fulfilment of this promise your Board last year paid to Rev. Kuegele \$120. Pastor Kuegele states that his present charge will make an effort to reduce this subsidy as soon as possible.

O. W. KREINHEDER.

GEORGE E. MENNEN.

C. S. COYNER.

REPORT OF TREASURER.

From May 7, 1918, to May 31, 1919.

MISSION TREASURY.

RECEIPTS.

Balance, May 7, 1918	\$1058.25
Danville-Petersburg, Va., mission	35.60
General Mission Board	1000.00

Taylorsville, N. C., mission	184.42
Treasurer of English District	493.83
Return of loan	85.82
	<hr/>
	\$2857.92

DISBURSEMENTS.

Asheville, N. C.	\$360.00
Brandywine, W. Va.	108.00
Charlottesville, Va.	401.50
Danville-Petersburg, Va.	983.63
Hickory, N. C.	136.96
St. Peter's, Catawba Co., N. C.	120.00
Taylorsville, N. C., mission	615.84
Loan	85.82
Stationery	4.00
	<hr/>
	2815.75

Balance, May 31, 1919 \$42.17

CHURCH EXTENSION TREASURY.

RECEIPTS.

Balance, May 7, 1918	\$1966.31
Certificate of Deposit	1040.56
St. Peter's, Catawba Co., N. C. ....	.54
St. Stephen's, Catawba Co., N. C.	39.65
Treasurer of English District	146.07
<i>Balance, May 31, 1919</i>	<hr/>
	\$3193.13

LOANS.

Deed of church property, Catawba, N. C.	\$2491.00
Loan to Asheville, N. C.	800.00
Loan to Christ Church, Hickory, N. C.	300.00
Loan to Hickory charge	100.00
<i>Total</i>	<hr/>
	3691.00

Total assets of Church Extension Board..... \$6884.13

C. S. COYNER, *Treasurer*.

The books of the Southeastern Mission Board were audited and found to be correct.

July 7, 1919.

R. M. HUNSUCKER.
M. F. KUEGELE. } *Auditors*.

RESOLUTION OF THE CONGREGATIONS OF THE SOUTHEASTERN
CONFERENCE DISTRICT.

The congregations of the Southeastern Conference ask for permission to withdraw their petition for the formation of a separate district and for the discontinuation of the Southeastern Mission and Church Extension Board, which, according to the regulation of Synod, must necessarily follow.

MARTIN H. COYNER, *Secretary*.

REPORT OF COMMITTEE ON SOUTHEASTERN MISSION BOARD'S REPORT.

Whereas the congregations of the Southeastern Conference District have asked permission to withdraw their petition for the formation of a separate district, therefore we recommend that their request be granted.

And whereas the granting of this request makes it self-evident that the Southeastern Lutheran Mission and Church Extension Board be dissolved, we recommend that all assets, the books having been duly audited and found correct, be turned over to the proper authorities of our District.

We commend the Board for its past energetic activities, and pray the Lord to continue His blessings upon the labors in this field.

W. M. CZAMANSKE.

L. M. WAGNER.

H. G. STEUP.

OSCAR HERMANN.

AUG. G. MERZ, *Secretary*.

Report of Treasurer of English District.

From May 20, 1918, to May 31, 1919.

Expense Account.

Synodical Treasury, <i>Dr.</i>	\$501.22	
Cash	19.50	
To Essayist's expense		\$ 27.00
Finance Committee		100.00
Ministerial Education Committee		44.00
Mission Board		5.00
President's expense		149.86
Relief Board		8.00
Secretary's expense		15.90
Special investigation in St. Louis		75.20
Synodical expense		53.00
Treasurer's expense		42.76
	\$520.72	\$520.72
Interest on bank balances, <i>Dr.</i>	\$69.82	
To Synodical Treasury		\$69.82

	Balance, May 20, 1918	Receipts, May 20, 1918, to May 31, 1919	Total	Disburse- ments, May 20, 1918, to May 31, 1919	Balance, May 31, 1919
American Bible Society	—	\$ 10.00	\$ 10.00	\$ 10.00	—
American Lutheran Publicity Bureau	—	25.00	25.00	25.00	—
Armenians and Syrians	—	457.23	457.23	369.22	\$ 88.01
Australia and New Zealand Mission	—	8.65	8.65	8.65	—
Bethlehem Orphanage, Fort Wadsworth, St. L., N. Y....	—	252.16	252.16	252.16	—
Bethlehem Orphans' Home, New Orleans, La.	—	13.09	13.09	13.09	—
Board for Army and Navy Chaplains	\$ 10.00	15930.22	15940.22	15935.22	5.00

	Balance, May 20, 1918	Receipts, May 20, 1918, to May 31, 1919	Total	Disburse- ments, May 20, 1918, to May 31, 1919	Balance, May 31, 1919
Board of Support	70.38	998.35	1068.73	1010.63	58.10
Brazil Mission	—	240.76	240.76	235.76	5.00
Buffalo Mission Society	—	100.00	100.00	100.00	—
China Mission	—	147.28	147.28	147.28	—
Church Extension Fund	5.56	842.03	847.59	839.59	8.00
Southeastern District	—	146.07	146.07	146.07	—
Jubilee Collection	—	772.69	772.69	772.69	—
City Mission: Baltimore, Md.	—	11.30	11.30	11.30	—
Buffalo, N. Y.	—	95.00	95.00	95.00	—
Chicago, Ill.	—	40.00	40.00	40.00	—
Detroit, Mich.	—	7.50	7.50	7.50	—
Hamilton, Md.	—	20.00	20.00	20.00	—
Milwaukee, Wis.	—	59.78	59.78	6.48	53.30
St. Louis, Mo.	10.00	598.94	608.94	558.94	50.00
St. Louis, Social Worker ..	—	76.00	76.00	71.00	5.00
Concordia College:	—	—	—	—	—
Milwaukee, Wis.	—	10.00	10.00	10.00	—
Oakland, Cal.	—	8.45	8.45	7.90	.55
St. Paul, Minn.	—	10.00	10.00	10.00	—
Concordia Collegiate Institute,	—	—	—	—	—
Bronxville, N. Y.	—	150.00	150.00	150.00	—
Conference Fund of Support ..	—	13.50	13.50	13.50	—
Deaf-and-dumb Institute at	—	—	—	—	—
North Detroit, Mich.	—	205.75	205.75	199.25	6.50
Deaf-and-dumb Mission	—	180.84	180.84	175.84	5.00
Eloise, Mich., Mission	—	4.00	4.00	4.00	—
Fire Sufferers in Northern	—	—	—	—	—
Minnesota	—	118.80	118.80	118.80	—
Foreign Missions	—	203.72	203.72	173.82	29.90
Missionaries' Christmas	—	—	—	—	—
Fund	—	25.00	25.00	25.00	—
Foreign-tongue Missions in the	—	—	—	—	—
United States	—	92.88	92.88	92.88	—
General Home Mission	—	285.63	285.63	285.63	—
Holy Cross School, St. Louis ..	—	150.00	150.00	150.00	—
Immigrant Mission	—	4.72	4.72	4.72	—
India Mission	—	249.05	249.05	214.05	35.00
Indian Mission	—	147.47	147.47	84.35	63.12
Indigent Students:	—	—	—	—	—
Conover College	—	44.80	44.80	44.80	—
Oakland College	—	2.35	2.35	2.35	—
Industrial Home for Boys and	—	—	—	—	—
Girls, Addison, Ill.	—	35.41	35.41	35.41	—
Italian Mission	—	10.50	10.50	10.50	—
Jewish Mission	—	11.75	11.75	11.75	—
Ladies' Orphan Society, St.	—	—	—	—	—
Louis, Mo.	—	50.00	50.00	50.00	—
London Mission	—	25.00	25.00	25.00	—
Luther Institute, Chicago, Ill.	—	50.00	50.00	50.00	—
Luther (Martin) Orphanage,	—	—	—	—	—
West Roxbury, Mass.	—	5.00	5.00	—	5.00
Lutheran Concordia Home at	—	—	—	—	—
Marwood, Pa.	—	908.58	908.58	908.58	—

	Balance, May 20, 1918	Receipts, May 20, 1918, to May 31, 1919	Total	Disburse- ments, May 20, 1918, to May 31, 1919	Balance, May 31, 1919
Lutheran Home for the Aged:					
Arlington Heights, Ill....	—	55.82	55.82	55.82	—
Monroe, Mich.	—	2.00	2.00	2.00	—
St. Louis, Mo.	—	22.40	22.40	17.40	5.00
Wauwatosa, Wis.	—	5.00	5.00	5.00	—
Lutheran Home for Feeble- minded, Watertown, Wis....	—	276.47	276.47	234.47	42.00
Lutheran Home-finding So- ciety of Illinois	—	5.30	5.30	5.30	—
Lutheran Hospital:					
Fort Wayne, Ind.	—	127.17	127.17	127.17	—
St. Louis, Mo.	—	1.00	1.00	1.00	—
Lutheran Orphan Home:					
Addison, Ill.	—	31.94	31.94	31.94	—
Des Peres, Mo.	1.00	386.42	387.42	332.42	55.00
Fremont, Nebr.	—	5.00	5.00	5.00	—
Wauwatosa, Wis.	—	10.00	10.00	10.00	—
Lutheran Sanitarium, Wheat Ridge, Colo.	25.00	269.49	294.49	180.49	114.00
Michigan Children's Aid As- sociation	—	5.00	5.00	5.00	—
Mileage Fund	11.30	222.88	234.18	140.25	93.93
Milwaukee Lutheran Lenten Service Committee	—	25.00	25.00	25.00	—
Ministerial Education	15.00	1583.72	1598.72	1513.72	85.00
Mission Treasury	522.87	10620.11	11142.98	10727.74	415.24
Southeastern District	8.55	489.93	498.48	493.83	4.65
Nagercoil Student in India...	—	35.00	35.00	35.00	—
Nazareth Mission at Buffalo, N. Y.	—	60.00	60.00	60.00	—
Negro Mission	32.19	307.78	339.97	304.80	35.17
Pension Fund	—	10.00	10.00	10.00	—
Polish Congregation at Tren- ton, N. J.	—	10.00	10.00	10.00	—
Polish Mission in Chicago, Ill.	—	4.10	4.10	4.10	—
Poor Children of Europe	—	161.53	161.53	161.53	—
Portable Chapel	—	279.59	279.59	279.59	—
Red Cross	—	126.00	126.00	126.00	—
Red Springs Indian Mission..	—	15.00	15.00	15.00	—
Relief Fund	1.16	640.38	641.54	641.54	—
Salem Mission, Buffalo, N. Y..	—	60.00	60.00	60.00	—
Society for Homeless Children, St. Louis, Mo.	—	6.20	6.20	6.20	—
Stockbridge Indian Mission...	—	35.00	35.00	30.00	5.00
Student Walter Andres	—	13.00	13.00	13.00	—
Paul Bonnett	—	93.85	93.85	93.85	—
John Cornish	—	13.78	13.78	—	13.78
Daniel in India	—	25.00	25.00	25.00	—
At Fort Wayne	—	134.51	134.51	129.90	4.61
At Fort Wayne	—	25.00	25.00	25.00	—
Hornburg	—	20.00	20.00	20.00	—
Albert Jesse	—	7.50	7.50	7.50	—
Richard Jesse	—	7.50	7.50	7.50	—
Herbert Roepe	—	10.00	10.00	10.00	—

	Balance, May 20, 1918	Receipts, May 20, 1918, to May 31, 1919	Total	Disburse- ments, May 20, 1918, to May 31, 1919	Balance, May 31, 1919
Schnedler	—	72.50	72.50	72.50	—
Carl Steging	—	25.00	25.00	25.00	—
Amanda Vomhof	—	75.00	75.00	75.00	—
Students (Ministerial), Con- over Concordia College	—	13.00	13.00	13.00	—
Synodical Building Fund	2.31	534.11	536.42	530.55	5.87
Synodical Treasury	278.59	2832.88	3111.47	2751.22	360.25
Walther League Board for Army and Navy	—	238.35	238.35	117.60	120.75
Yonkers, N. Y., Chapel Fund ..	—	34.00	34.00	34.00	—
	\$993.91	\$43925.46	\$44919.37	\$43141.64	\$1777.73

H. H. JOST, *Treasurer*

The books and accounts of H. H. Jost, Treasurer of the English District of the Ev. Luth. Synod of Missouri, Ohio, and Other States were examined and found to be correct, and the statement submitted is in accordance therewith.

Respectfully,

E. P. RADKE.

CHAS. C. W. SCHAEFER. } *Auditing*
Committee.

East St. Louis, Ill., June 7, 1919.

I furthermore recommend 1) the closing of the Treasurer's books and rendering a statement annually, instead of every two or more years, as the meetings of Synod occur. Results can be compared each year, and more easily noted whether any progress has been made; 2) that delegates advise the treasurers of their respective congregations of the name and address of the new District Treasurer, so that remittances covering contributions for synodical purposes be forwarded correctly and received promptly; 3) a suggestion of the Finance Committee that congregations be requested to make their remittances as they are received, and not wait until a certain amount is received, or till the end of the year; that is to say, if a congregation decides to give a certain sum for missions, say \$50 per annum, and collects \$5 monthly, ask them to send it in monthly.

The present balance in the Mileage Fund is \$110.93.

Sincerely,

H. H. JOST.

REPORT OF THE COMMITTEE OF THE TREASURER'S AND FINANCE COMMITTEE'S REPORTS.

On Treasurer's Report.

a) We suggest the adoption of the report of the committee which audited the Treasurer's accounts.

b) We recommend the adoption of the Treasurer's suggestion No. 1.

c) We suggest the adoption of the Treasurer's recommendation No. 2.

d) We recommend the adoption of the Treasurer's third suggestion where he agrees to the recommendation of the Finance Committee.

e) We recommend that we continue the rule to leave balance, if any, in the Mileage Fund for future synodical sessions.

THE COMMITTEE.

ACTION. — Report adopted.

Finance Committee Report.

1. The Finance Committee has continued to keep a record of all contributions acknowledged in the *Lutheran Witness*, and has printed the summary for distribution at the convention. From this printed summary we gather the following information: —

FOR ENGLISH MISSIONS.

No	congregation	gave	\$1.00	per	communicant	member.
2	congregations	gave	90—99	cents	per	communicant member.
7	"	"	80—89	"	"	"
7	"	"	70—79	"	"	"
6	"	"	60—69	"	"	"
5	"	"	50—59	"	"	"
5	"	"	40—49	"	"	"
7	"	"	30—39	"	"	"
9	"	"	20—29	"	"	"
10	"	"	10—19	"	"	"
5	"	"	1—9	"	"	"
33	"	"	nothing.			

Average contribution, 38 cents. Amount required, \$1.00.

FOR ALL SYNODICAL PURPOSES

(excluding the special offering for Army and Navy Board).

No	6	congregations	gave	\$1.00	and over	per	communicant	member.
				90—99	cents	per	communicant	member.
3	"	"	"	80—89	"	"	"	"
4	"	"	"	70—79	"	"	"	"
3	"	"	"	60—69	"	"	"	"
3	"	"	"	50—59	"	"	"	"
4	"	"	"	40—49	"	"	"	"
9	"	"	"	30—39	"	"	"	"
8	"	"	"	20—29	"	"	"	"
16	"	"	"	10—19	"	"	"	"
9	"	"	"	1—9	"	"	"	"
31	"	"	"	nothing.				

Average contribution, 71 cents. Amount required, \$2.15.

2. Working along traditional lines, we have from time to time sent communications to the congregations, setting forth the needs of various treasuries and appealing for contributions. We find, however, that this does not produce the desired results. We are of the opinion that the whole machinery of our District for the securing of adequate support of our synodical activities does not function

properly. The opportunities afforded our visitors to present the needs of Synod to the congregations are too infrequent. The system of appointing each lay delegate to represent Synod in his congregation is unsatisfactory. Some different arrangement should be made whereby an official of Synod visits in person each congregation regularly in the interest of our synodical activities. The congregations are the children of the Synod, and, like a good mother, Synod should seek to bind her children more closely to her heart. This can best be done by a personal visit of her representative. We suggest that under the President's direction every congregation in the District be visited in the next biennium by an officer, visitor, or appointed representative to present the financial needs of Synod.

3. The Finance Committee is ready to publish a booklet entitled, "What Every Member Ought to Know; Some Facts concerning Our Synod's Treasuries," for general distribution, in the hope that by thus bringing to each member information concerning the work of the Church outside of his own congregation, an interest in the larger work will be awakened and stimulated. We submit the manuscript to this convention for approval and endorsement.

4. We recommend that the acknowledgments in the *Witness* be arranged under more heads, and that under "Miscellaneous" only such contributions be reported as are not for strictly synodical purposes, *e. g.*, for orphanages, city missions, etc.

REPORT OF COMMITTEE ON THE TREASURER'S AND FINANCE COMMITTEE'S REPORTS FOR 1918—1919.

On Finance Committee.

1. We note with regret that no congregation, according to the 1918 receipts, met its allotment of \$1 for the English District's Mission Treasury, that some congregations did not contribute anything, and that none contributed as they should to this work of prime importance to our District.

2. There were 33 congregations which did not contribute anything to this treasury, and even though they were small and poor, we feel that some individual might have contributed 5 or 10 cents or even a dollar annually to the mission-work of our District.

3. Again we notice with regret that, whereas our District was supposed to have raised \$2.15 per communicant member for all synodical purposes, including missions, we succeeded in contributing only one-third of that amount, or 71 cents.

4. We agree with the Finance Committee when they say in their report: "We are of the opinion that the whole machinery of our District for the securing of adequate support of our synodical activities does not function properly. The opportunities afforded our visitors to present the needs of Synod to the congregations are too in-

frequent. The system of appointing a lay delegate to represent Synod in his congregation is unsatisfactory."

5. Instead of the following recommendation we suggest "that every congregation of our District be visited by a member of the Finance Committee or its representative during 1919."

6. The committee has read the manuscript, "What Every Member Should Know," and approves the idea, and recommends its condensation and publication.

7. We suggest the adoption of the committee's recommendation that the acknowledgments in the *Witness* be arranged under more heads, and we suggest the following arrangement:—

a) All synodical treasuries. Under this head all contributions are to be printed in paragraphs and a paragraph to be given for each different treasury.

b) All extrasynodical purposes to be headed "Miscellaneous," and to be printed in one paragraph.

8. In accord with this same idea we wish to call the District's attention to the fact that the Finance Committee are synodical officials, and that their communications should be received with due respect, and when they write to a pastor to arrange a meeting that the congregation should remember that they are dealing with synodical officials, who can and should use every power to put into execution the resolutions of Synod, or call upon the congregations to explain their remissness to the District.

THE COMMITTEE.

ACTION. — Report adopted.

Report of the English District's Subcommittee of the Board of Support.

(Revised as ordered by Synod.)

Your Committee on the support of incapacitated pastors, widows, and orphans begs leave to submit the following report:—

During the year 1918 beneficiaries were partially or totally supported, of which number 539 were widows and orphans, 13 being members of the English District. The total amount paid out was \$84,590.16. The total amount collected throughout Synod was \$55,464.76. The pro-rata share of the English District was \$3,562.02. The amount collected in our midst, including such contributions as were erroneously marked "Relief Fund," was \$1,363.43. Our records cover 98 congregations. Of these 7 exceeded their quota, 4 contributed their share, 38 fell short of their quota, and 49 contributed nothing.

The budget for 1919 calls for \$90,000, an average of 17 cents per communicant member. The quota of our District is \$4,373.76. Total contributions from all Districts for the first four months of

1919 were about \$25,000. Between January 1 and May 1 the *Witness* reported from the congregations of our District \$328.97 for the Support Fund and \$164.90 for the Relief Fund. These contributions have come from 20 congregations. If a deficit is to be avoided, every congregation must make strenuous endeavors to send in its full quota. The demands on the treasury are about \$7,000 per month.

REPORT OF COMMITTEE ON BOARD OF SUPPORT OF DISTRICT.

Your Committee recommends that strenuous efforts be made to collect our quota of 17 cents per communicant member for the year 1919 to meet the budget of \$90,000 required for this year.

We recommend that our District adopt the plan endorsed by the General Body and the Central Board of Support to have the various conferences appoint an official solicitor to receive the personal free-will contributions of the pastors, professors, and teachers, and to forward them to the Board of Support.

We recommend that congregations which sent money intended for the Support Fund, but which was sent to the Relief Fund by mistake, notify the Treasurer of Synod to transfer such donations.

THE COMMITTEE.

Report of Ministerial Education Committee.

Your Committee is gratified to acknowledge the prompt and generous response of our congregations to appeals for this fund, in consequence of which we were able favorably to act upon every application for support that came before it. A total of twelve students received support during the year. One of this number was obliged to discontinue his studies, after having been supported four months, on account of nervous disability. There was disbursed for students \$968, at the following institutions:—

St. Louis, two students	\$250.00
Fort Wayne, two students	100.00
Bronxville, two students	168.00
Milwaukee (Concordia), one student	100.00
Winfield (St. John's), one student	100.00
Conover (Concordia), three students	240.00
Concordia, Mo., one student	10.00
	<hr/>
	\$968.00
Disbursed account of loan	279.43
Disbursed, office expenses, stamps, etc.....	9.00
Disbursed for lectures (3)	68.08
	<hr/>
<i>Total disbursed</i>	\$1324.51
Received, including gifts for lectures	\$1461.26
Balance, June 21, 1918	6.89
	<hr/>
<i>Total receipts</i>	\$1468.15
<i>Balance</i>	\$143.64

There will be slight changes in these totals when the accounts are closed.

Since last convention your committee has continued its work looking toward raising the standard, and making more adequate provision for English-speaking boys, in our colleges. Last November the chairman and secretary attended the meeting of the Educational Survey Committee of the General Body in Chicago. They were very kindly received, and their suggestions were given favorable consideration.

The preliminary draft of the Survey Committee's program has been mailed to every pastor in the Synod for deliberation and suggestions. Your Committee, under date of May 22, made the suggestions contained in a letter sent to the Committee, a copy of which is appended:—

"The Ministerial Education Committee of the English District desires to commend your committee for its splendid work, evidenced in the outline you have sent out. Your program, if approved and carried out, will be far-reaching and salutary. We have made a few annotations, which we beg to lay before your committee.

"A.

"No. 1. In the College Course, instead of 6 Greek periods, we suggest 5, so as to have one period for Psychology in the Freshman year, and one period for Logic in the Sophomore year. We think it a mistake not to include these two subjects in our College work.

"No. 3. We suggest the necessity and advisability of a Board of Education to supervise the operation of the standardized curricula in our institutions. This, we believe, would help to maintain the standard you have set, and also provide an official committee to consider new educational problems, and to make further recommendations from time to time. This committee should function in educational matters the same as the Board of Supervisors does in financial matters.

"No. 6. We suggest you add to this recommendation these words: 'or elsewhere, in case similar provision has been made for English boys, *e. g.*, Bronxville.' We mention this because Bronxville has been doing this for the last few years.

"C.

"Here we fail to notice any attempt to make adequate provision for English boys, or to consider the language difficulties confronting them at present. We therefore suggest:—

"No. 1. That a division of classes be made along language lines (German section — English section), as far as feasible.

"No. 8. We suggest that the lectures in practices be given by pastors engaged in practical work of the ministry.

"Very sincerely yours,

"MINISTERIAL EDUCATION COMMITTEE (Engl. District)."

On account of interruption in school-work caused by influenza, a request came from the faculty of St. Louis that but one lecture be given this year. This was complied with. Pastor E. F. Haertel lectured on "The Pastor and Church Finances" at St. Louis and at Springfield.

Respectfully submitted,

MINISTERIAL EDUCATION COMMITTEE.

H. P. ECKHARDT.

A. E. SUCCOP.

WM. H. DALE.

Your Committee on the "Report of the Ministerial Education Committee" begs leave to submit the following:—

We heartily approve the action of the Committee and commend it especially for its earnest efforts in behalf of boys who enter our institution without a knowledge of German.

In regard to suggestion A 1, we recommend to the Survey Committee that the scientific courses at our colleges be strengthened.

We recommend that suggestion A 3 be endorsed.

In the place of A 6 we recommend that at all our educational institutions adequate provisions be made for boys who enter without a working knowledge of German to take their full course with English as the medium of instruction.

We recommend that suggestion C 1 be endorsed.

In regard to suggestion C 8, Synod adopted the following: *Resolved*, That we petition the General Body to inaugurate a course of lectures on practical subjects by pastors in the active ministry.

We report that the accounts of the Committee have been properly audited and found correct.

We suggest that, in view of the small number of ministerial students from the English District, both pastors and congregations be urged to make an earnest effort to secure more boys for our colleges.

We recommend that every congregation be urged to send in at least its quota for Ministerial Education, so that this important work may be carried on without embarrassment.

We commend the Committee for its faithful services in the interest of ministerial education, and hope that the work may be carried on in the same spirit and along the same lines.

We recommend that Synod adopt the following resolution: The English District records its appreciation of the attitude of the General Body toward Concordia College, Conover, N. C. At this convention of our District, held in Conover, we as a body realize the importance of this college to our southeastern field. We therefore express our earnest desire that Synod's attitude may continue favorable and generous toward this institution.

Finally, we note with pleasure that our brethren of the Southeast have organized a Lutheran Education Society, whose chief purpose is to foster Concordia College, Conover, N. C. We heartily commend them for this step, and encourage them to give their best support to this organization.

Respectfully submitted by

THE COMMITTEE.

Report of the Committee on Publications.

Your Committee, according to the minutes, was instructed to attend to two things:—

1. The one was to obtain the publication of a special edition of the *Passion History*, as found in the new *Agenda*. To this Concordia Publishing House has agreed. It will be ready in ample time for the Lenten season.

2. The other matter, the getting out of a cheap edition of Abbetmeyer's *Pastor in the Sick-room*, for distribution among the sick, the management of the Concordia Publishing House reports, will be taken under earnest consideration, adding, however, that, while it recognizes its advisability, it is not hopeful of issuing this edition at an early date.

A member of your Committee was placed on the English Theological Literature Board, appointed by the President of Synod, the Rev. F. Pfotenhauer.

It appears relevant to incorporate in this report a synopsis of the activity of the English Theological Literature Board:—

1. Completed: Fritz, *Practical Missionary*; Jesse, *Decalog*.
2. Nearly completed: Bente, *American Lutheranism*, Vol. 2; *Vesper Sermons*.
3. Approved by Faculty: Luecke, *Differential Doctrines*.
4. In the making: *Popular Commentary*, Vol. 1, New Testament, by Dr. P. E. Kretzmann; *St. John*, by Pastor Sohn; *Pastoral Theology*, by Prof. Mezger; *Great Leaders and Great Events*, by L. Buchheimer; *The Creed*, by Prof. Jesse.
5. Projected: *Lutheran Cyclopedia*; a book on work among young people.

Prof. Jesse's Ms. on *The Creed* will be ready July 1. The Ms. on John is due in September.

No manuscripts were submitted to your Committee from any member of the District.

Respectfully submitted,

L. BUCHHEIMER, *Chairman*.

ALFRED DOERFFLER, *Secretary*.

ACTION.—Report adopted. Even though there is a committee of the General Body on English theological literature, Synod resolved to continue our Committee. Our Committee was instructed to ascertain the literature needs of our congregations, and to solicit manuscripts to supply them. Synod resolved also, "That our request be renewed for the publication of *Pastor in the Sick-room* by Abbt-meyer at the earliest possible date."

Report of Committee on "Committee on Young People's Work."

Your Committee on the report of the Committee on Young People's Work begs leave to make the following report:—

The Committee on Young People's Work has made no report for the last year, neither oral nor written. No meetings were held. In view of the fact that no report has been made by this Committee for the last two years, we recommend:

That either the Committee be disbanded, or the personnel of the Committee be changed.

A. T. TONG.

A. T. BARTLING.

L. H. BECKER.

H. A. BOLICK.

M. STEIN.

ACTION.—Report adopted. Synod resolved to change personnel of Committee.

Statistician's Report.

The statistics for 1918 were printed in the *Lutheran Witness* of April 1. It was impossible to have it printed at an earlier date because of delayed reports. With few exceptions, all pastors reported, at least partially.

To obtain more satisfactory averages, only the congregations reported were considered. Total contributions showed an average of \$13.65 per communicant member, \$2.05 of which was for benevolences. The contribution to benevolences showed an increase of

30 cents over the 1917 average, which included also the Jubilee offering.

A conservative estimate of 1900 for congregations not reporting showed the membership of the District to be 27,628 communicant members on December 31, 1918 — an increase of over 9 per cent. The 96 congregations and 20 preaching-stations were served by 87 pastors.

Respectfully submitted,

MARTIN H. COYNER, *Statistician*.

ACTION. — Report adopted. Members of Synod are urged to assist the Statistician to get out his report promptly by furnishing statistics promptly.

Report of Mileage Committee.

Your Committee desires to report that we have had at our disposal \$224.07; that we have met all demands on this treasury from the pastors to the amount of \$214.81, which leaves a balance of \$9.26.

Your Committee wishes to recommend that, if possible, the Mileage Committee be appointed at least three months before each convention of our District; that all pastors and congregations be urged to send in their claims upon this treasury at least two months before the convention meets; and that the Mileage Committee total these demands and publish the result in the *Lutheran Witness*, so that all congregations may know the needs of this treasury.

Respectfully submitted,

C. O. SMITH. }
M. H. COYNER. } *Mileage Committee.*

ACTION. — Report adopted.

Laymen's Resolutions.

At a meeting of the laymen attending this convention, held Saturday afternoon, the two following resolutions were adopted: —

Realizing how much we have been benefited by attending this convention, and in view of the fact that comparatively few laymen have attended, we request that every congregation be urged to send a lay-delegate as well as their pastor.

We also respectfully urge that the financial needs of Synod, as set forth in the budget, be submitted to the Church Council of Finance Committee of the congregations without fail by the pastor.

ACTION. — Resolutions adopted. Also ordered that they appear in the *Witness* report of the convention.

Petitions and Resolutions.

Your Committee begs leave to submit the following report:—

1. The Eastern Conference of the English District submitted the following recommendation:—

“To replace the astronomical calculations in the *Lutheran Annual* with historical information on the Lutheran Church and with as much information on Synod as possible.”

No action taken, because this will be done in next *Annual*.

2. With respect to the recommendation of the Ladies' Aid Society of Zion Evangelical Lutheran Church of Gravelton, Mo., for a Synodical Women's Organization, the following answer is suggested: Your Committee is pleased to note the zeal and devotion to the cause of the ladies of Zion Church, but holds that it is not within the scope of Synod's work to take the action requested.—Adopted.

3. With respect to the resolutions submitted for the consideration of Synod by Zion Evangelical Lutheran Congregation of Gravelton, Mo., regarding parochial schools, your Committee recommends that the congregation be informed that the General Body has a committee which is already occupying itself with these matters.—Adopted.

4. The Cleveland Conference presented the following petitions to Synod:—

“That our English District issue a clear statement showing the attitude of the Lutheran Church on the various social and economic programs now being advocated by other denominations. We believe that our Synod should go on record as stating that the Church is not a part of organized human government, and that it should never permit itself to be drawn into the realm of material interests, which is the exclusive province of the State. We believe in the absolute separation of Church and State. In addition to this, we believe that as an institution the Church loses sight of its true mission when it constitutes itself as an organization to set up and operate economic, social, and civic agencies and programs. Although the Church preaches the ‘Golden Rule,’ it can apply this rule only to its own members. The application of this rule by the State, however, is a different matter, and belongs not to the realm of religion, but to the realm of law. When church-bodies impose pseudoreligious interference upon the State, they not only illegally mingle Church and State, but foster class legislation of the most pernicious kind, which violates our American institutions. As citizens we believe that the ‘Golden Rule’ is the only principle on which the State should deal with the labor question, and the problems which involve relations among men. Both capital and labor should be entitled to a living

wage in such proportion as fairness and equity and reason shall determine in all cases. But the application of that formula is so complex and difficult that we consider it impossible to measure everything by the same yardstick, or to set up a world-improving mission to discover and proclaim certain cure-alls for the ills of humanity in meeting the spirit of the new day and the reforms it may justly call for. As Americans, we need not fear the forces of freedom, unless they be ignored, suppressed, or falsely and selfishly led. Our aim should be the greatest attainable well-being for all people under our national roof-tree."

The Committee recommended, on account of lack of time, to draw up such a statement, and in view of the fact that our attitude on these matters has been published and is still being published in our official organs, that we refrain from taking any further action at this time on this request.

5. That the English Dictrist urge the General Body to establish a permanent office at Washington, with a permanent representative of Synod, to act in conjunction with an Executive Committee.

The following substitute motion was adopted in place of the Committee's recommendation not to endorse this:—

Resolved, That we deem it advisable to have permanent representation at Washington, and that we petition the General Body to this effect.

Your Committee recommends that Synod also adopt the following resolution:—

That the English District of the Evangelical Lutheran Church of Missouri, Ohio, and Other States represented by the delegates from one-half of the States of the Union, and assembled at Conover, N. C., from July 16 to 22, do herewith urge the American Legion to eliminate from its organization all religious features, such as ritual, oaths, and burial commitments, and direct their secretary to convey this request to the National Headquarters located at New York City.

Greetings were extended to the Revs. Martin J. Heinicke, J. Adam Detzer, and A. Hahn; at the same time Synod also expressed its regret that illness prevented their being present at this convention, and wished them God's blessing.

Greetings were extended to the International *Walther League* in session at Chicago, Ill.

Thanks were extended to the Rev. J. R. Graebner "for his interesting and instructive essay"; to the pastors and to the members of the congregations of Catawba County "for the genuine Southern hospitality which they have shown us" (the respective pastors to

convey this resolution to their congregations); to the automobile committee and the owners of the automobiles for the delightful outing, and to all those who entertained us on the trip; to Mr. C. R. Brady and Mr. A. L. Shuford for the loan of a typist and a type-writing-machine; to Pastor Geo. Schmidt, Brooklyn, N. Y., and his congregation for the magnanimous brotherly spirit which they are manifesting in freely permitting Trinity Church, Flatbush, a mission which they organized and are still supporting, to join the English District; to Mr. H. H. Jost "for his faithful and efficient services, regretting that circumstances compelled him to resign the office of Treasurer."

Miscellaneous.

The Rev. H. P. Eckhardt represented President F. Pfothner in matters pertaining to the General Body.

Prof. Romoser, for many years a member of our District, was present and spoke on college matters.

The Rev. Swaine, who is working among the colored of North Carolina, gave a brief talk on work among the colored.

Synod, after hearing Vice-President Eckhardt report on our mission-work among the *American Indians*, resolved to give this work our enthusiastic support.

Synod instructed the President to appoint a committee which is to ascertain definitely what is proposed in regard to the *German Lutheran Missions in Conquered and Allied Territory*, and to take whatever steps it deems effective to prevent these from passing out of the ministration and care of the Lutheran Church.

The following statement of the Preliminary Committee was accepted: "On account of the peculiar railroad conditions, Synod's officers found it inadvisable to carry out the regulation requiring the opening session to be held on Tuesday evening, and they therefore set the time for this service for Wednesday morning."

At the request of the local conference the reading and discussion of the doctrinal paper was reserved for the afternoon sessions in order to give the laity a better opportunity to be present.

Two *pastoral conferences* were held, in which the lodge-question was thoroughly discussed and the practise of our pastors and the conditions in our congregations canvassed. Every pastor was asked for a report. Here or there, possibly, because of peculiar conditions, weakness had manifested itself in dealing with this difficult question. The firm stand of our pastors, and especially our younger pastors, was gratifying, and disproved the unfounded rumors that we were becoming lax in this matter.

The *Conference Districts* all expressed the desire that the present formation be retained.

The *Trustees* reported that no business had been transacted since the last convention.

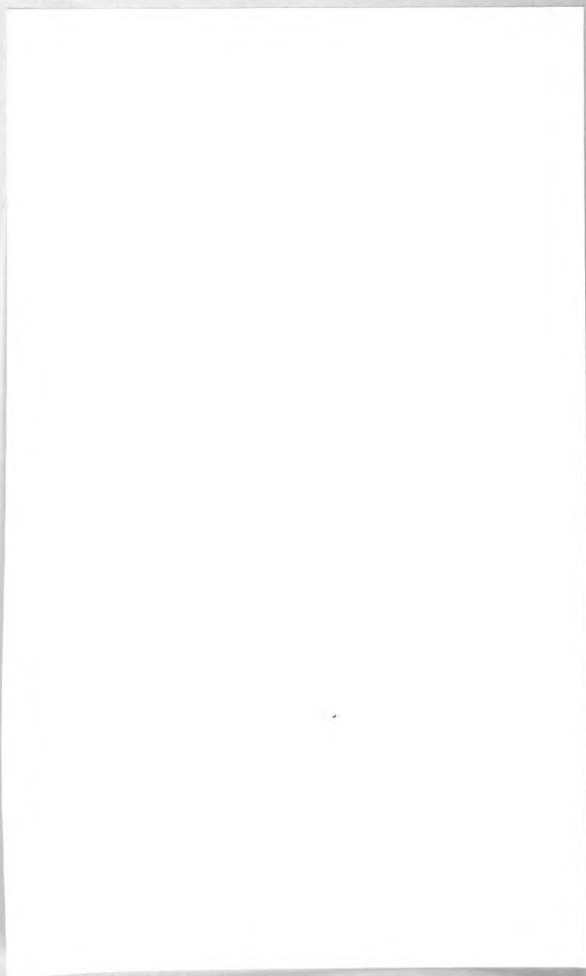
The *Conference Minutes* were examined, as usual, by committees, and nothing contrary to the Word of God and the Confessions of our Church were found. Synod regretted that the Southwestern and the Lake Erie Conference had had no regular meeting since the last convention.

Next Convention and Adjournment.

No invitation was received for the next convention. The place of the next convention was left to the officers of Synod.

The convention adjourned on Tuesday afternoon, July 22, at 4.20 o'clock, with the singing of hymn No. 17, and prayer and benediction by the President.





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